A Tanner 728

Vindication
OF
LITURGIES,
SHEWING
The *Lawfulneſs*, *Uſefulneſs*, and *Antiquity*, of performing the *Publick Worſhip* of GOD, by ſet
Forms of Prayer.

112

Wherein ſeveral other things alſo of conſiderable uſe, are occaſionally diſcuſſed.

In Anſwer to a late Book, Intituled, *A Reaſonable Account, why ſome pious Non-Conforming Miniſters in* England, *judge it ſinful for them to perform their Miniſterial Acts in publick ſolemn Prayer, by the preſcribed Forms of others.*

BIBLIOTHECA BODLEIANA

By *WILLIAM FALKNER*, D. D.

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Thom. Tanner.

TO THE

Right Reverend

FATHER in GOD

ANTHONY

Lord Biſhop

OF

NORWICH,

My Honoured

DIOCESAN.

MY LORD,

IT *is too well known, that notwithſtanding the purity of* Doctrine *and* Worſhip, *and the* Primitive Orders *of the Miniſtry, eſtabliſhed in our Church; in all*

which Excellencies and Perfections no part of the Chriſtian World doth excel *her, if any* equal *her; it hath been and ſtill is her portion, in Conformity to our* Saviour, *to his* Apoſtles, *and to the pureſt* Primitive Church, *to be aſſaulted and impugned, by the various oppoſitions of many* Adverſaries. *Beſides others, our* Diſſenting Parties *within this laſt year have been very active, both by other methods, and by* Books *of ſeveral kinds, expreſſing their objections againſt our* publick Order *and Conſtitution.*

And one of them, for the juſtifying their ſeparation, *hath adventured ſo far, as to charge the general uſe of preſcribed* Forms of Prayer *to be* ſinful: *which if it were true, would indeed be an* high accuſation *againſt our publick worſhip, and therewith againſt all the famous* Chriſtian Churches. *He pretends an Anſwer to all that I had ſaid, for the* lawfulneſs and expediency

of

of fixed Liturgies: unto which I have here returned, as I hope, a ſufficient Reply. *The manner of his writing, is in this reſpect, more commendable than of ſome others, in that he plainly* ſtateth his Queſtion, *and then produceth his* Arguments, *that the ſtrength of them may be fairly tried. But I could have wiſhed for his own ſake, that he had not oft intermixed his paſſionate and* groundleſs aſperſions, *upon our publick Conſtitutions and Miniſtry; and his talking at a high rate with* confident words, *upon very weak and ſlender appearances of Reaſon. For ſuch things are teſtimonies, either of the raſhneſs and* weakneſs *of the Writer, who brings theſe things as a ſupply, for want of what is* rational *and ſubſtantial; or elſe of the* badneſs *of the cauſe, which needs ſuch ſupports to maintain it.*

And though I thought this diſcourſe not at all like to prevail with underſtanding men; *there were many*

things which enclined me to undertake an examination thereof. That Book is ſpread abroad, under the name of a perſon of as great eſteem *amongſt our Diſſenters, as any other in theſe parts. There is a fair appearance of a regular way of* reaſoning, *though there wants ſtrength of Argument; and he more than once declares, that he thinks himſelf to have* fully anſwered *what I had written for* Forms *of Prayer; and therefore I was particularly concerned to ſhew his miſtake. And though the more* cautious *and wary men among our Diſſenters will not affirm the conſtant uſe of Forms to be* ſinful, *becauſe they think ſuch a poſition not defenſible; yet the Genius of that party is much ſet againſt them, and in their practice they reject them almoſt generally, with ſome eagerneſs: and therefore the determining this caſe, is of the greater concernment, with reſpect to our Non-Conformiſts in general.*

And I have had ſo much experience of the

the World, as to know, that the greater part of men are not ſo intelligent, *and ſoberly conſiderative, as to ſearch into the ſtrength or weakneſs of Arguments, unleſs they be directed and aſſiſted: which defect when it meets with an unſteady temper, is the occaſion of much infelicity to Civil and* Eccleſiaſtical *Society. And as I think it in any caſe, a piece of* Chriſtian Charity, *to guide men in their duty; ſo this is of greater moment, where the* Peace *of the Church is concerned, as well as the private* duty *of Chriſtians. But it was not the leaſt thing which prevailed with me to this undertaking, that the Book I anſwer, led me to the conſidering ſeveral* miſtaken notions *and aſſertions, and I hope to the clearing them, which having been preſumed to be truths, have miſguided many well-diſpoſed perſons.*

Upon many accounts, this Diſcourſe addreſſeth it ſelf to your Lordſhip, humbly entreating your acceptance thereof. It

defends

defends that common way of Chriſtian Worſhip, by publick Liturgies; *which hath been the conſtant uſe of this eſtabliſhed Church, wherein your Lordſhip deſervedly enjoyeth an eminent place; and of the Reaſonableneſs and uſefulneſs of whoſe publick ſervice, your ſelf gave a ſeaſonable account. And probably the Book I anſwer, was alſo written within the limits of your Lordſhips Juriſdiction: and therefore I preſent this Diſcourſe to your view, craving your Approbation. And this I do with the greater confidence, becauſe of the* truth *of what I defend; the clearneſs and evidence whereof is ſuch, as will alſo, I hope, recommend it ſelf to any ſober and indifferent enquirer. I do confeſs I had this great advantage againſt my Opponent, that I have* manifeſt truth *on my ſide, and this advantage I have made the beſt uſe of that I could. I am ſo apprehenſive of my own defects, that I cannot expect that this Treatiſe ſhould be in all things free from them. But I am*

ſenſible,

ſenſible, that if I have trifled in the main ſubject, which is a matter of weight and ſeriouſneſs, I am ſo far from deſerving your Lordſhips favour herein, that I cannot reaſonably preſume on your pardon, for prefixing your name hereunto.

But the chief reaſon of my preſenting this to your Lordſhip, is, that I might expreſs a thankful acknowledgment of thoſe favourable reſpects I have received from you, and profeſs that real honour which my ſelf, with the reſt of your Clergy, have for you. And that God will preſerve and bleſs your Lordſhip, is the hearty deſire and Prayer of him, who according to his duty

Lyn-Regis June 9. 1680.

Hath a great and humble Reverence, both for your Lordſhips Office and Perſon,

WILLIAM FALKNER.

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A Vin-

A

Vindication

OF

LITURGIES.

The Introduction, *giving the Reader an account of the occaſion of this diſcourſe.*

HAving ſeveral years ſince publiſhed my *Libertas Eccleſiaſtica*, wherein I endeavoured a Vindication of our Liturgy; there came lately to my hands a Diſcourſe, in which is a *pretended anſwer* to two Sections of my Book, concerning the *lawfulneſs*, *expediency*, and *antiquity* of ſet *forms of prayer*. When I firſt looked into it, I thought it a ſtrange undertaking, to attempt to prove, that it is *ſinful* for Miniſters, who are able to com-

poſe Prayers themſelves, to make uſe of any form of Prayer in their Miniſtration, which was compoſed by other men; and that any man might juſtly ſuſpect his own reaſoning, when it engaged him in ſuch an enterprize. But when I had read it, I found many things ſaid therein, which might poſſibly *miſguide* the weak and unwary Reader, but nothing which was of any great weight. And indeed no falſe poſition is capable of being firmly proved by ſolid Arguments, though to undiſcerning men, it may be rendred *plauſible* by miſtaken fallacies.

Yet becauſe I am very ſenſible, that the Aſſertion maintained by this Author, is both in it ſelf *falſe* and erroneous, and alſo tendeth to undermine the true *exerciſe of Religion*, and the Peace and Wellfare of the Church of God; I reſolved to examine all his *Arguments*, and to return a fair Anſwer to ſo much of his Book, as was needful for the *diſcuſſing* of the Queſtion propoſed, and for the *defending* my ſelf againſt his Oppoſitions. And this I thought my ſelf the more concerned to undertake, becauſe ſo far as this ſtrange aſſertion ſhould be received as true, it would make void the deſign of my former Book, which was to manifeſt, that it was both *lawful* and a *duty*, for Miniſters and

and People, to embrace, attend upon, and join in the *publick ſervice*, worſhip and Miniſtrations of the *Church of England*. And I knew not how far any appearances of reaſoning might be *magnified*, by ſuch perſons who are engaged againſt our *Church*, many of whom in a ſinking cauſe, (ſo far as concerneth the evidence of truth and reaſon) may be willing to catch hold on any twig.

The *Author* of this Book hath not publiſhed his own name therewith, and therefore I ſhall not be curious to enquire after it, but ſhall treat him as an *unknown perſon*. And I confeſs, I cannot eaſily conceive, that he under whoſe name it goes, ſhould be ſo defective both in *learning* and *conſideration*, as to be guilty of ſuch *miſtakes* and palpable over-ſights, as may be found in ſome places of this Book. For beſides many other unaccountable poſitions and *miſunderſtandings*, divers of which I ſhall mention in my following Diſcourſe; it is obſervable, that what he writes concerning the *ancient practices* of the Church, after the *Apoſtles* time; or concerning any thing written in thoſe days, is generally done ſo looſely, and ſometimes with ſuch wonderful extravagancy, as may ſurprize an intelligent Reader with ſome kind of *admiration*: of

which I ſhall give the Reader here one inſtance.

4. When he ſpeaks of the *original of Liturgies*, he ſaith [a], *We do believe, that* Gregory *the Great, under the protection of* Charles the Great, *was the Father of all thoſe that dwell in theſe Tents, and this eight hundred or a thouſand years after Chriſt.* But firſt to ſpeak of *Gregory the Great*, eight hundred or a thouſand years after Chriſt, is far enough from truth, when he died about the year 604. And ſecondly, that *Gregory* the Great ſhould be under the protection of *Charles the Great*, is impoſſible, when he was dead about two hundred years, before *Charles* the Great began his Reign. And thirdly, it is altogether as unaccountable, that the original of *Liturgies* was in the time either of *Gregory* the Gerat, or *Charles* the Great, when they were in uſe many hundred years before them both, as I ſhall ſhew [b] in the following Treatiſe. This miſtake concerning theſe perſons, whoſe names were ſo famous in Hiſtory, that a man of ordinary reading could not be unacquainted with them, is as if any perſon ſhould preſume to give an account of the *Church of the Iſraelites*, and ſhould aſſert, that the offering of *Sacrifices* under the Moſaical Law, had its beginning in the

[a] Ch. 2. p. 68, 69.

[b] Ch. 3. Sect. 3.

the days of *Eli* the Prieſt, in the Reign of King *Jehoſaphat*, ſix hundred or eight hundred years after the Iſraelites came out of *Egypt*. Surely it is a ſtrange confidence for any perſon to vent ſuch things, and to write poſitively what he no better underſtandeth.

5. But whoever the *Author* of this Diſcourſe is, I ſhall apply my ſelf to the *clearing* of the *truth* concerning the matter of it, which I ſhall do with as much ſuccinctneſs as is expedient. And therefore though I ſhall not willingly *omit* any thing conſiderable, which he urgeth againſt the lawful uſe of conſtant publick *Liturgies*, or againſt what I have ſaid in their defence; yet where he mentions *objections* made by others, againſt the force of his Arguments, and gives his *Anſwers* to them, I ſhall paſs by ſuch things, where the inſiſting upon them is not needful for the defence of our Church, or the deciſion of the Caſe propoſed. And in anſwering his Arguments, I ſhall wave the repetition of his *long Syllogiſms*, which is a tedious way of proceeding; and in rational Diſcourſes of this nature, is acceptable to few others, than thoſe who may admire the art of making a *Syllogiſm*. But I ſhall give a faithful account of the ſubſtance of his *Arguments*, and leave it to the im-

partial Reader, to judge of the validity of my Anſwers. And that I may the more gratifie ſuch, who will compare his Diſcourſe and mine, I ſhall keep to his method which he hath uſed, except where he ſpeaks to the ſame thing in different places, and in that Caſe I ſhall think it ſufficient to have ſpoken to it once for all. And I ſhall ſo order my Anſwer, that my *firſt Chapter* may anſwer his *firſt*, my ſecond his ſecond, and ſo onward to the end of his Book.

6. But touching my *former Diſcourſe* which this Writer *oppoſeth*, he ſeemeth not very well pleaſed, with my having [c] choſen that ſubject to write on, *viz.* the *defence of our Liturgy*, nor with the *time* when my Book was written, which he ſaith was in that *nick of time of his Majeſties moſt Gracious Indulgence*, if it was poſſible to *perſwade the Parliament*, that there was *no need of any indulgence towards them*. Now as to the ſubject *matter* of my *Libertas Eccleſiaſtica*, if he diſlike my having engaged therein, or my undertaking now to defend ſo much of two Sections thereof, as he hath oppoſed, I am content ſo far to bear his *diſlike* and cenſure; but I think my ſelf to have given a ſufficient [d] account thereof. And if what he obſerves concerning the *time* was true,

[c] *In his laſt leaf to the Reader.*

[d] Libert. Eccleſ. B. 1. Ch. 1.

true, I think that was a fit time to *defend* and juſtify our Communion, when they who divide themſelves from us, made the greateſt oppoſition againſt it; and involved themſelves in the heinous ſin of *Schiſm.* But the truth is, I was engaged in that work before that *Declaration* came abroad, but my Book was not *publiſhed*, till after his Majeſty had *cancelled* that Declaration: the Declaration which was made *March* 167½. was Cancelled about the end of 1672. and my Book came abroad in *Octob.* 1673.

7. But as to the *perſwading our Governours* againſt any Indulgence or favour towards them, it is poſſible the poſitions of this Writer may do more to that purpoſe, than I have done. I did indeed *juſtify* the lawfulneſs of performing what is required of Miniſters, concerning the *Liturgy*; which was no more than to *vindicate*, what the practice and *acknowledgment* of every conforming Miniſter had before owned. But I think it my duty, to leave the ordering of publick affairs to my *ſuperiours*, and did not by any expreſſion that I am aware of, interpoſe in their work.

8. But I know not how far ſuch Diſcourſes as this of this Author, may *convince ſuperiours*, that ſuch perſons are not

capable of being taken in, into any duly regulated and ſetled *eſtabliſhment*; becauſe of the unreaſonableneſs of their *demands*, and the weakneſs of their Arguments, ſince he declareth againſt the *enjoining* the ordinary uſe of any Liturgy, or *ſet form* whatſoever, in publick Miniſtrations. And we may ſee by [e] the cloſe of his Book, that he accounteth it *the only medium he can fancy, for a juſt comprehenſion*, that there be no Forms of Prayer enjoined, though they may be *recommended by ſuperiours and left at liberty*. And yet it ſeemeth probable from his [f] *Preface*, that all this is not enough; for he there tells us of *other ſix things* he hath, *to put in diſpute* beſides this. I do not doubt but all thoſe ſix things, may be as eaſily *anſwered* as produced: and the Reader may make a *probable judgment* of the ſtrength and force of thoſe other things, by this one which he hath *ſingled out* from the reſt, and therefore ſurely he thought it to be as conſiderable as any of the other.

[e] Ch. 10. p. 164.

[f] *In the two laſt leaves.*

9. And it might be expected, that he who is curiouſly ſevere, in judging of a *fit time*, for publiſhing other mens Diſcourſes, ſhould have a ſufficient care of the *ſeaſonableneſs* of his own. And he who conſiders the buſineſs of our Enemies abroad,

abroad, and how they are *encouraged* by our diſcords at home, may well think, that they who have any true value for the *Reformation*, ſhould at this time encline to promote a ſetled *eſtabliſhment of the Church*, which may tend to *uphold* and ſecure it. And ſince our *diſſenters* by ſufficient tryal, found in our late diſtracted times, that they could not *erect*, much leſs *maintain* any eſtabliſhment in their way, we may thence diſcern that no ſettlement can reaſonably be expected but upon the foundations of the *Church of England*, which hath alſo the advantage of *truth*, and agreement with *Primitive Chriſtianity*. And therefore it was no *fit time* now to vent ſuch notions which *widen* our breaches, are inconſiſtent with any publick *eſtabliſhment* of a Church, and which put *advantages* into the hands of other Enemies, and ſerve their purpoſes. And yet I confeſs this of the *time*, is the leaſt fault of this Diſcourſe; but that which is the greater is, that the drift thereof tends to *confuſion*, and the things contained in it are *unſound and untrue*, which I ſhall now come to manifeſt.

CHAP.

CHAP. I.

Of ſtating the Queſtion, *concerning the eſtabliſhed conſtant uſe of* Forms of Prayer, *in the publick ſervice of God.*

The Queſtion propoſed, concerning the lawfulneſs of uſing Forms by Miniſters who have gifts.

IN managing his oppoſition againſt the conſtant uſe of *preſcribed Forms* of Prayer, the forementioned Writer doth in his firſt Chapter, give us the *ſtate of the Queſtion*, which he undertakes to diſpute, and therein he expreſſeth what he *yieldeth*, and granteth as lawful, and what he judgeth and eſteemeth to be *ſinful*, and undertaketh to prove it ſo: and herein he hath declared himſelf with ſufficient *clearneſs and plainneſs:* What he contends for he thus expreſſeth, [a] *All that we affirm is this, That our Conſciences do from arguments, which to us at leaſt ſeem highly probable, judge, That it is unlawful for Miniſters, having the gift of prayer, ordinarily to perform their miniſterial acts in ſolemn, ſtated, publick Prayer, by reading or reciting forms of Prayer compoſed by other men, confeſſedly, not divinely and immediately inſpired, although our ſuperiours do require this of us.*

[a] Reaſonable Account, p. 5.

2. But

2. But he alloweth and acknowledgeth, [b] that *their labours are profitable, who have drawn the matter of Prayer into Forms:* [c] that any *Form of Prayer* contained in the Scripture, may be uſed as *part of our Prayer*, whether it be under any *command* or no; but *if it be commanded, it undoubtedly ought to be uſed*; [d] That if a *Miniſter diſtruſting his own memory or invention, ſhall compoſe Prayers for his own uſe, he may do it:* [e] that it is *lawful, yea neceſſary,* for them who *join with others in Prayer, to make uſe of their words, which yet are but a Form to them:* [f] that he that *miniſters in Prayer to others may uſe a preſcribed Form of anothers compoſure, if he have not the gift of Prayer.* And [g] that he alloweth *ſhort ejaculatory Forms*; ſuch as *Lord have mercy upon us.* This being the ſenſe of this Writer, I ſhall concerning his ſtating this Queſtion obſerve three things.

[b] p. 2. [c] p. 3. [d] ibid. [e] ibid. [f] ibid. [g] p. 4.

3. *Obſ.* 1. From theſe premiſes, the Reader may yet have a little further inſight into the *matter of this Queſtion*: to which end he may conſider, Firſt, that our *Prayer* is directed to the moſt *high God*, and therefore it was called by the ancient Writers [h] ὁμιλία θεῷ and [i] ὁμιλία πρὸς τὸν θεὸν, an having to do with, and *ſpeaking unto God.* Secondly, that the *ordinary wants* of Chriſtians (except extraordinary emer-

[h] Greg. Nyſ. de Orat. [i] Cl. Alex. Strom. l. 7.

emergencies, which may be otherwiſe provided for) and conſequently the uſual *matter of Prayer*, for publick Aſſemblies eſpecially, is conſtantly the ſame. He who will deny this, muſt as well condemn the *Directory*, for [k] directing to the matter of publick Prayer, as the *Common Prayer* for expreſſing the words; nor can he have ſuch honourable thoughts as he ought to have, and as the Chriſtian Church always hath had, of the Contents of the *Lords Prayer*. Thirdly, that the granting it lawful, for a Miniſter to uſe a *preſcribed Form* of Prayer, of anothers compoſure, if he have not the gift of Prayer; is as much as to acknowledge, that ſuch a Prayer, piouſly performed, is a *true worſhip* of God, and may be acceptable to him; otherwiſe it would not be *lawful*. Fourthly, That the difference betwixt praying for the ſame things *in a Form*, and praying for them *without a Form* is this, that in the former way the ſame *words and methods* are conſtantly uſed, whereas in the latter the *expreſſions* are altered and *changed*, and oft-times the order and *method* alſo, according as the perſon thinketh fit, or as he is able to perform it.

[k] *Direct. Of Aſſembling the Congregation. Of publick Prayer before Sermon &c.*

The reſult of this Queſtion is, Whether variety of expreſſions be of great conſequence for the pleaſing God?

4. Wherefore fifthly, The main reſult of this *Queſtion*, at the laſt comes to this: Whether mens *changing of expreſſions*, varying

rying of phraſes, and *altering* their order and method in their Prayers to *God*, be things ſo valuable and conſiderable in his ſight, that his laws and will do require this, and that he hath ſuch an eye unto it, that the humble, devout, and *Religious ſupplications*, and addreſſes of pious perſons, are not *acceptable* to him, unleſs they be attended with ſuch *variety of expreſſions*, where the perſons have ſo much volubility of ſpeech? Now upon a ſhort view, it may appear, that the affirmative in this Queſtion, is very unlikely and improbable upon ſeveral accounts.

The contrary appears from Scripture.

5. If we conſult the rules of *holy Scripture*; our Saviour particularly rebuked the vanity of them, who think they ſhall be heard by their πολυλογία, *much ſpeaking* or many and *various words*, Mat. 6. 7. And as a remedy againſt it, taught his Diſciples that comprehenſive *Form* of the *Lords Prayer*. And from this Text S. *Aug.* [l] accounteth *ſuperfluity of words*, to be unmeet for Prayer for things neceſſary. And hence alſo S. *Hilary* inferreth, that we ſhould [m] *orare ad Deum, non multiloquio ſed conſcientia, pray to God not with a multitude of words, but with a good Conſcience.* And it is accounted a piece of *reverence to God*, which *Solomon* directed us to make uſe of in our addreſſes to him, *Eccl.* 5. 2.

[l] Aug. Ep. 121. c 10.

[m] Hil. in Mat. Can. 5.

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Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God: for God is in heaven and thou upon earth: therefore let thy words be few.

From the Jewiſh worſhip.

6. And it may be conſidered, that under the *Law*, God did not require daily various changes, of the *real expreſſions* of religious worſhip and ſervice; but appointed them to be continually the ſame, *Numb.* 28. 2, 3, &c. which makes it more than probable, that the variety of *verbal expreſſions*, is not requiſite to obtain his acceptance under the Goſpel. The *daily burnt-offering* was continually without any varying the thing, *a lamb* of the firſt year, with the ſame ſort of *meat-offering*, and *drink-offering*; and the Prieſts without any *varying* of rites about that Sacrifice, were as *Joſephus* ſaith, [n] ἀεὶ τὸν τρόπον ἱερουργοῦντες, *performing their office always in the ſame manner.* Only upon their *ſabbath days*, the ordinary ſacrifice was doubled; and upon other days of *great ſolemnity*, there was an addition of other Sacrifices. And I need not direct the intelligent Reader to obſerve, how much the *ſervice of our Church* is in theſe things correſpondent to what the wiſdom of God himſelf then eſtabliſhed: our *Evangelical* ſervices being now *morning* and *evening* offered unto God, as then were the *Legal*: as hath been

[n] Joſeph. Ant. Jud. l. 3. c. 10.

been obſerved by [o] our Reverend and Learned Dioceſan.

[o] Biſhop *Sparrow's* Ration. of Com. Pr. p. 3, 8. *And from the nature of God.*

7. And he who conſidereth that God is a *ſpirit*, and that true *piety*, and goodneſs, and ſincerity, are the things in which he delights, cannot eaſily perſwade himſelf, that the uſe of *different phraſes* in Prayer, can be of any great moment before him, unleſs he had particularly commanded this, and then indeed it would be a part of *Obedience*. Proper *words* are neceſſary in *publick Prayer*, that by their expreſſive ſignificancy, the whole Congregation may *join* in their united Petitions, and alſo for the promoting *order and decency*, and manifeſting a due *honour* to Gods worſhip, and reverence for his name; and all theſe things may be moſt uſefully provided for, in a well ordered *Form*. But *words* are not in religious ſervice valuable in themſelves, further than they have reſpect to ſuch things; but a *pure heart*, and the exerciſe of true piety, is that which God accepteth.

8. This truth is ſo manifeſt, that even the Ethnick Writers do frequently expreſs it. The *Satyriſt* declares of a well fixed integrity, and inward purity of mind and heart, [p] *Hæc cedo ut admoveam templis & farre litabo*; that this is the moſt valuable thing without compare, in the

[p] Perſ. in Satyr. 2.

the publick worſhip. And when *Hierocles* had declared, [q] what the *Pythian Oracle* ſpake to the ſame purpoſe, he thus expreſſeth his own ſenſe, μετ' αὐτῆς πάσης θεοφιλῆ, καὶ ἄνευ ταύτης οὐδὲν θεῷ φίλον, *with piety of mind every expreſſion is acceptable to God, and without it, none.* And amongſt the Chriſtian Writers ſuch expreſſions are frequent, as that of S. *Cyprian*, [r] *Deus non vocis, ſed cordis auditor eſt; God hears not the voice but the heart:* and that of *Cl. Alexandrinus*, that the moſt excellent ſervice is [ſ] διὰ θεοσεβοῦς γνώμης, by *a religious devotion*, and that as *men obſerve our words*, ſo God *obſerves our minds and thoughts.* But now the affecting *variety of words*, in the worſhip of God (where fit words may be beſt ſecured by a good Form) is both apt to hinder due *devotion*, and it alſo ſpeaks ſuch perſons much concerned, about that which is too low and mean to procure *Gods acceptance*. And it implies a *miſconception* of the *divine nature* and Being, in them who look upon ſuch things, as of great concernment to pleaſe Him; And the making that a neceſſary *part of Religion* which is not ſuch, by laying a *doctrinal neceſſity* upon it, where men are able to perform it, cannot be excuſed from being a piece of *ſuperſtition*, or a *teaching for doctrines*

[q] Hier. in Pyth. p. 26.

[r] Cyp. de Orat. Dom.

[ſ] Cl. Alex. Strom. l. 7.

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the precepts or fancies of men. Chap. I.

9. *Obſ.* 2. It may be noted, that this Author, though he ſometimes talk high, doth not account himſelf *certain* of the truth of this poſition which he layeth down, in his ſtating the caſe, and in the following part of his Book undertakes to *prove*. His poſition expreſſeth the *ſinfulneſs* of uſing Forms of Prayer, in the Caſe he propoſeth: and he ſaith, [t] *their judgment of Conſcience is that they are unlawful*, and this they [u] *from their hearts believe, and ſo muſt practiſe*. But when he ſpeaks of his Arguments, he ſaith, they have Arguments which [x] *appear very probable*, and [y] *ſeem highly probable*, with other like expreſſions. And how far this evidence doth prevail with himſelf, we may diſcern by theſe words, [z] *We judge not our ſelves infallible in our ſentiments in this caſe; we condemn not our brethren which judge otherwiſe and accordingly practiſe*, [a] *we pray God that if we be in the miſtake, God would reveal it to us*. Theſe words do plainly ſpeak *doubtfulneſs* and uncertainty, as do thoſe in the Margent: for no underſtanding man can uſe ſuch expreſſions, concerning what he certainly knows to be ſin. In ſpeaking of the ſinfulneſs of *theft or lying*, he would not ſay, we condemn not them who practiſe otherwiſe, *&c.* to wit, *thieves* and

Oppoſition againſt our Church and Liturgy is upon uncertain grounds.

[t] p. 2.

[u] Ch. 8. p. 132.

[x] p. 2.

[y] p. 5.

[z] p. 164 & p. 70.

[a] p. 132. & in p. 22. We dare not judge thoſe who we think have the gift of Prayer, but think not fit to uſe it in their ordinary ſervice — Whether it be ſin in them, we leave to Gods determination.

Chap. I. and *lyars*, ſince he certainly knows theſe things to be ſin, and therefore that the practiſers of them ought to be condemned. Yet at ſometimes he ſpeaks, as if he proceeded on [b] *demonſtrations*.

[b] P. 25. & p. 123.

10. Now I hope to make it manifeſt, that his Arguments do not ſo much as prove any *probability* of truth in his aſſertion: yet I could in the mean time heartily wiſh, that both he, and others with him, would ſeriouſly conſider, how *unſafe* it is for *themſelves*, and *dangerous* to Religion, for men to oppoſe the ſtate and order of a *well ſetled Church*, upon *probable Arguments*. Where we have *certain evidence* of any thing being our duty, we are bound to embrace it, whomſoever we contradict: but certain evidence no man can have of an errour being truth. And to proceed upon *probable Arguments* only, yea or on ſuch as men may by their miſtake eſteem, and confidently aſſert to be *certain*, is in an errour no ſafe foundation for practice.

The hurt and danger of ſuch practices conſidered.

11. The *Donatiſts* by their reſtleſs Pleas, and various diſputations, manifeſted that they proceeded on ſuch Arguments, which to them ſeemed *highly probable*; the ſame may be ſaid of the *Arians* and *Eunomians* whoſe Arguments are frequently produced by [c] *Athanaſius*, [d] *Gr. Nazi-*

[c] Athan. contr. Arian. Or. 4. & paſſim.
[d] Naz. Orat. 35, & 36. Gr. Nyſ. & Baſil. adv. Eunom.

Nazianzene, and other ancient Writers, to a greater number than this Writer hath againſt Forms of Prayer. And almoſt all who were of old guilty of any *Hereſy or Schiſm*, as alſo at this day the *Romaniſts*, *Anabaptiſts*, *Quakers*, and other ſuch Sects, have their Arguments which they account probable. And for the *Browniſts*, who declared in their [e] Preface to their Confeſſion, that the *Church of England*, *its Miniſtry*, *and its worſhip*, *were all adulterous*; Fr. *Johnſon* publiſhed his [f] *ſeven Arguments* of one ſort, and ſeven of another ſort, ſuch as to them ſeemed probable, and all of them in *Syllogiſms*, as our Author produceth his ſeven Arguments in Syllogiſms againſt Forms of Prayer. And *Erbury* and others with him, had their *Arguments* which to them ſeemed probable, which they undertook [g] at *Oxford* to produce, and urge againſt *all ordination and miniſtry*. Yet if I ſhould ask *this Author*, whether he thinks all theſe perſons did perform their duty to God aright, and were to be diſcharged from ſin, in thus venting their *errors and hereſies*, and that the *Church of God* received no diſadvantage from them, I preſume he would not aſſert this; however we are ſure of the contrary. And then the conſequence will be, that if it be a duty, to hold Com-

Chap. I.

[e] Præſtant. Viror Epiſt p. 925.

[f] *John.* Reaſons for ſeparation.

[g] Mr. *Long* in Exam. of Mr *Hales* of Schiſm, p. 133.

Chap. I. munion with our *publick Aſſemblies*, and to perform the worſhip of God according to our eſtabliſhed Conſtitutions; they cannot be *acquitted from ſin*, nor excuſed from doing hurt to the *Church of God*, who reject theſe duties upon their *probable Arguments.*

12. But in requital for his ſo favourable expreſſions towards us, in not *condemning* our uſing the *Liturgy of the Church*, this Author expects that we ought not to *charge him*, and others of his perſwaſion, with any blame in their diſſent and ſeparation. [h] *We condemn not our brethren. Let not them*, ſaith he, *judge and condemn us*; *We are in our diſſents in the caſe, anothers ſervants.* Now it becomes no man to paſs that *judgment* on others, which is peculiar to God, as, concerning the *hidden things* of the heart of man, or his *final ſtate:* but we are allowed to account and judge thoſe actions of men to be *evil*, which are manifeſtly ſo. And it is very unreaſonable, that if they who *violate any Laws* of God or Man, do not blame others for *keeping* them, that therefore they muſt not be charged with the breaking them. If S. *Peter* did not fault S. *Paul*, who according to his duty kept Communion with the *Church at Antioch*, S. *Paul* did not therefore think himſelf obliged

[h] Reaſonable Account. p. 64. *Diſſenters are to be blamed.*

obliged not to *rebuke S. Peter*, for his unwarrantable *withdrawing* from it: but he declares in this caſe, Gal. 2. 11. *I withſtood him to the face, becauſe he was to be blamed*; and v. 14. *I ſaw that they walked not uprightly, according to the truth of the Goſpel.* Chap. I.

13. Wherefore, becauſe I think it my duty to deal faithfully and plainly in theſe things, I do freely profeſs, that beſides what concerns the *Laws* of the *Church* and of the *Realm*; I account my ſelf to have as plain evidence from the *Laws of God*, and the Conſtitution of the *Chriſtian Church*, that *Schiſm* and unneceſſary ſeparation is a ſin, in the breach of *Chriſtian Unity*, as that *Adultery* is a ſin in breaking the bond of *Wedlock*. And I account my ſelf to be as certain, that if ever there was any *unwarrantable ſeparation*, from any known Church ſince the Apoſtles time, the ſeparation from the Church of *England* is really ſuch: ſince our Church is truly as free from any juſt exception, in its *Conſtitution*, *doctrine* and *worſhip*, as any other ſince that time either was, or is. And it ſeemeth highly probable, if I do not miſtake plain words, that ſome of our diſſenters themſelves, are at ſome times ſatisfied either of ſo much, or of that which comes very near it, concerning

Chap. I. the excellent Conſtitution of our Church
[i] Of Evang. Love, p. 54, 55. Dr *Owen* ſaith, [i] *We look upon the Church of England, or the generality of the nation profeſſing Chriſtian Religion (meaſuring them by the doctrine received ſince the Reformation) to be as ſound and healthful a part of the Catholick Church, as any in the*
[k] ibid. p. 87. *World*; and again, [k] *We believe that the generality of the inhabitants of this nation, are by their profeſſion conſtituted an eminent part of the Kingdom of Chriſt in this World.* But it pitieth me to conſider upon what weak and unwarrantable pretences, ſuch perſons venture upon the practices of real ſeparation: and by what inſufficient excuſes, they plead for themſelves in the defence thereof.

This Authors opinion is a heavy charge againſt the moſt eminent Churches, and men.

14. *Obſ.* 3. There are conſiderable *prejudices* againſt the truth of our Authors aſſertion, as it is by him ſtated, even ſuch which, beſide the more direct evidences (of which hereafter) will perſwade a ſober man, to be wary of *entertaining* it, if he duly obſerve them. For this opinion is not only againſt the *Church of England*, but the moſt famous Churches in the *Primitive times*, who uſed ſuch ſet Forms in their publick worſhip, as beſides what hath been ſaid already, will ſufficiently appear in the following Diſcourſe. This is alſo againſt the Conſtitution of many eminent

eminent *Proteſtant Churches* abroad, which I have elſewhere [1] obſerved briefly, and ſhall not need here to add further proof, ſince this Author doth not deny the ſame, but tells us [m] *the continuance of Liturgies upon the Reformation, owes it ſelf in a great meaſure* to their not having men able to pray without a Form. And yet I cannot but think, that this Author is a perſon of ſo much modeſty, and hath ſuch a reſpect to many of thoſe *Reformers*, and their Succeſſors, as not to think them inferiour to himſelf; and then they muſt come under the cenſure of his aſſertion. And to me it ſeemeth a very hard thing to embrace ſuch a poſition, as muſt *caſt reproach* on almoſt all the *Churches of Chriſt* in all Ages; and muſt alſo conclude all the moſt famous Miniſters therein, to have *lived and died*, in the conſtant practice of the *ſame ſin unrepented of*. Now I can eaſily apprehend, that ſuch a conſideration as this, will have a different influence upon ſuch men as this Author, according to the different temper in which it may meet with them. For at one time he tells us [n] *authority or practice is a lamentable Argument:* but at another time he declares, concerning the ſenſe and apprehenſions of good men, that [o] *the ſenſus piorum, neither is, nor ever was judged*

Chap. I.

[1] Libert. Eccl. B. 1. Ch. 4. Sect. 1. n. 11, 12.

[m] Reaſon. Acc. Ch. 2. p. 9.

[n] Ch. 9. p. 163.

[o] Ch. 2. p. 44.

Chap. I. *by perſons of ſobriety and worth, an inconſiderable Argument; for the truth of a propoſition (eſpecially a practical propoſition) not plainly determined in holy Writ.*

Nor is it conſiſtent with it ſelf.

15. Beſides this, his very *ſtating his Queſtion*, overthrows the main foundations, and chief Arguments of his Diſcourſe: and then he who will embrace our Authors aſſertion, according as he hath ſtated it, upon ſuch Arguments as he chiefly urgeth, muſt learn to *affirm* and *deny* the ſame thing, or to reconcile things contradictory; which to me and to all rational men muſt be, when obſerved, *another great prejudice* againſt his opinion. Now in ſtating his Caſe, he grants, as I above obſerved, that ſuch *Forms of Prayer as God hath commanded in Scripture, (if any ſuch be) muſt be uſed*, and *other Scripture Forms*, though not commanded, may be uſed as *part of our Prayer*; and yet he declares it ſinful for ſuch Miniſters who can pray otherwiſe, to uſe Forms. 1. From the duty of uſing *their own* [p] *gifts*, and 2. From the hindrance of *pious diſpoſitions*, or *attention and fervency*, from the uſe of a Form of words in Prayer; and yet if theſe Arguments are of any weight, they muſt conclude againſt the lawful uſe of *Scripture Forms*, as well as of others, which yet he aſſerteth to be lawful.

[p] Ch. 2. p. 6, 7, &c. and Ch. 3.

And

And indeed, ſome Scripture *Forms* being in the New Teſtament *commanded* to be uſed, this ſufficiently manifeſteth, that a ſet Form of words in Prayer can be no hindrance to a religious temper of mind, unleſs we will grant that our Saviours *commands* are hurtful to his *Religion*, and that ſuch Poſitions of men, which are contrary to his Precepts, ought to be preferred before them. Chap. I.

16. He acknowledgeth alſo, *p.* 3. that it is *lawful*, yea *neceſſary*, for them who *join with others in Prayer, to make uſe of his words who ſpeaketh, which can be but a Form to them.* And *p.* 19. he ſaith, *ſuch perſons have nothing to do but to exerciſe their grace.* And this conſideration was made uſe of, to prove the lawfulneſs of Forms, by [q] Dr *Hammond*, Dr *Taylor*, and Mr *Baxter*. Now from hence it not only follows, that ſuch Prayers are acceptable to God, which are put up by pious men with *devout hearts*, but without the exerciſe of their own *gifts*; but it muſt alſo be hence concluded, that *Unity in publick Prayer*, is more acceptable to God, than the uſe of mens own abilities in *conception or expreſſion*. For otherwiſe, it would be the duty of all perſons in the publick Aſſemblies, who have any ſuch abilities, not to take notice of the *Miniſters words*, or to

[q] Pract. Catechiſm, B. 3. Sect. 2. Biſhop *Tayl.* Of Prayer *Ex tempore*, n. 46, 47. Diſp. of Liturg. Prop. 1. Arg. 6.

Chap. I. to join in them; but diſtinctly to exerciſe their own gifts, or make uſe of their *private conceptions* there, or elſe to withdraw themſelves from the publick Aſſemblies, that they may have the more free opportunity for the exerciſe of them.

Nor generally owned by the Nonconformiſts.

17. I ſhall only add in the laſt place, that this aſſertion of our Author is ſuch, that a great part, and I think the greater part of the *Nonconformiſts* themſelves will not own. Indeed in Qu. *Eliz.* her time, the [r] firſt Admonition diſliked the being *tied to any Forms of Prayer invented by men*, but Mr *Cartwright* in his [s] *Reply*, declares his *agreement for a preſcript Form to be uſed in the Church.* And beſides other particular perſons, the *Presbyterian Commiſſioners* at the *Savoy*, made not our Authors Poſition any part of their objections, yea they were willing to have compoſed [t] *new Forms*, as themſelves expreſs. And it would be well if our diſſenting Brethren would really conſider, how great their *diſagreements* are among themſelves, even in ſo many things; that it cannot be expected that any way of ſettlement ſhould be *agreed* upon among themſelves, as it was experimentally manifeſted by the proceedings of 1643, 1644, 1645. and the years enſuing.

[r] In Biſhop *Whitgifts* Defence Tr. 9. Ch. 2. Div. 2.

[s] ibid. Div. 3.

[t] Grand debate; in exceptions of Presbyt. p. 29.

18. And I ſhould be wanting in due returns

returns of *civility* to our Author, if I do not do him ſo much right, as to acknowledge, that his *perſpicuous ſtating the Queſtion*, hath made way for the fairer examination thereof. And he alſo diſowns thoſe wilder extreams in denying the *lawfulneſs of all Forms* in general, and alſo declares, that he [u] doth *not argue for praying* ex tempore, *but only in the uſe of our own gifts*, which excludes not premeditation: But I muſt likewiſe do the *truth* that right, as to obſerve, that his poſition as he hath ſtated it, is not conſiſtent therewith; and therefore ought not to be aſſerted or defended. Chap. I.

[u] p. 18.

CHAP.

CHAP. II.

Of the gift of Prayer.

THE first Argument produced against the lawfulness of ordinarily using a *set Form*, by such Ministers who have a gift of Prayer, is because (saith he) *this gift is a mean given by God for the performance of this religious act of Prayer*, and therefore [a] *may not be neglected or omitted.* And he tells us by the *gift of Prayer* he means [b] a *mans ability fitly to express his mind to God in Prayer.* And that such a person, who is able fitly to express his mind in his own words, ought to make use of them in publick Administrations, and may not lawfully *pray by a Form*: he endeavours to prove, by urging some Scriptures which require the use of some *gifts*, as 1 *Tim.* 4. 14. 1 *Pet.* 4. 10, 11. *Rom.* 12. 3, 6.

[a] Reasona. Account. p. 5, 6.
[b] p. 6.

What the gift of Prayer is?

2. Now that I may give the clearest satisfaction to the Reader in this particular, I shall not content my self barely to answer this Argument, and to shew the weakness thereof; but I shall first give an account, What that is which is and may be called the *Gift of Prayer?* and how

how far this is afforded? and how far mens own abilities muſt be exerciſed? And for the better underſtanding of this, it muſt be obſerved, that a pious and *devout Prayer*, doth contain a great part of the lively exerciſe, and practice of Religion and Piety; eſpecially if we comprehend under the name of Prayer, both confeſſion and thankſgiving. It includeth a profeſſed owning the *true God*, and *Faith* in him, and acknowledging him to be the *Governour* and diſpoſer of all things, and the *Author* of all good: and this is called by *Philo* [c] μεγάλη δόξη, a great Prayer. It taketh in alſo a profeſſed owning the *Almighty power*, infinite *wiſdom*, *goodneſs*, *faithfulneſs* and *Omniſcience* of God: and alſo the exerciſe of *reverence*, ſubmiſſion, humility, *hope*, *affectionate deſire*, heavenly mindedneſs, and repentance; together with a lively ſenſe and *belief* of the Goſpel grace and promiſes, and of the merits, Mediation and Interceſſion of our only *Lord and Saviour*; and a ſincere *love* to all men, and particularly to the *Church*, and our *Governours*, for whom we pray.

Ch. II. *Of the nature of Prayer.*

[c] Philo lib. Quod Deus ſit immutabilis, p. 306.

3. Wherefore firſt, that is eminently and eſpecially to be eſteemed the *gift of Prayer*, which diſpoſeth and enableth to the performance of the duty of Prayer.

And

Ch. II. And therefore since Prayer is not so much a verbal thing, as a pious address of the *heart*, soul and spirit unto God, Gods bestowing the supplies and assistances of his *grace*, which kindle and excite *pious dispositions* in seeking unto God, with earnest and affectionate *desires*, a lively *faith*, and the exercise of inward *devotion*; this is most properly his vouchsafing, and bestowing the *gift* of Prayer: and our receiving and exercising them, is our having and using the *gift* of Prayer. For as the *gift of Charity*, doth not consist in speaking of the matters or rules of Charity, but in being inwardly disposed to the lively practice of that divine grace, so is it also in Prayer. Now if any persons shall here say (as some are used to speak) that what I have expressed, is not the gift, but the *grace of Prayer*, he may consider that by *Grace*, he can here understand nothing else but an excellent and *gracious gift*; and as S. *Austin* declared [d] *ipsa oratio inter gratiæ munera reperitur*; *Prayer it self is to be reckoned amongst the works of grace.*

The gift of Prayer is a devout temper of mind

[d] Aug. Ep. 105. Sixto.

4. And whereas this Author [e] produceth two places of Scripture, to prove the *gift of Prayer* from the holy Spirit, *Zec.* 12. 10. and *Rom.* 8. 26. it is remarkably observable, that both these places so

[e] Reas. Acc. p. 19.

This shewed from the Holy Scripture.

so far as they speak of the *spirit or gift of* Ch. II.
Prayer, have particular respect to the inward affection and *devotion of the heart*, and not, according to his notion, to the *ability of expression*. The former place is Zec. 12. 10. *I will pour upon the inhabitants of* Jerusalem, *the spirit of grace and supplications*; *and they shall look upon me whom they have pierced, and they shall mourn*, &c. Where the Hebrew word translated *Supplications* is by divers Interpreters, as the Chaldee Paraphrast, the Septuagint, the Syriack and Arabick Versions, and Pagnine, agreeably to the derivation of it, rendred *Mercies* or *Compassions*. And since the *spirit of supplications*, is the *spirit of grace*, it therefore is to be understood according to the common sense of Interpreters, of *piety* of mind and affections, and an holy temper and disposition of heart, to *trust in God* and call upon him. And the following words, *and they shall look upon me whom they have pierced, and shall mourn*, &c. will infer the same thing, if those words be taken as expressions of true *repentance*, which is the sense of many good Expositors; though some modern and [f] ancient Writers, look upon them, as expressing the *anguish* of them who had despised and disobeyed our Blessed Lord and Saviour.

[f] Euſ. Dem. Evang. l. 8. Teſt. 4.

5. The

Ch. II. 5. The other place is Rom. 8. 26. *The ſpirit helpeth our infirmities, for we know not what to pray for as we ought, but the ſpirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered.* Now concerning the former part of theſe words, it cannot be conceived, that this great Apoſtle, and other Chriſtians at that time, ſhould be ignorant of the *common matters* of Chriſtian Prayer, who could not but be acquainted with [g] the *Lords Prayer.* But a conſiderable part of the ſenſe of this clauſe is, that whileſt under *troubles* and ſufferings, of which the Apoſtle was diſcourſing, even good men are apt to think their preſent redreſs and deliverance moſt deſirable, as this Apoſtle himſelf did the departing of that outward affliction which he calls [h] *a thorn in the fleſh*, 2 Cor. 12. 7, 8, 10. the influence of Gods ſpirit directs them to ſeek his Kingdom, and with hope, and patience, and ſubmiſſion, to *reſign* themſelves unto the *will of God*, that that may be done on earth, and that his moſt wiſe Government ſhould order all their affairs in this life. And the guidance of the *Holy Spirit* by keeping pious men humble, preſerves them ordinarily from ſuch irregular inclinations and deſires, as appeared in the requeſt of the two Sons of *Zebedee*, *James* and *John*, which

[g] Aug. Ep. 121. ad Prob.

[h] Aug. ib. Chryſ. in Rom. 8. 26.

which they made to our Lord. And all this is performed by the influence of the grace of the Holy Spirit. Ch. II.

6. And in the latter part of these words, the Spirits *making intercession with groanings which cannot be uttered*, may well be applied to vehement affections, and inward gracious motions of the heart; [illegible] cannot consistently with common sense, be referred to *words and expressions*. But I see no great difference, whether this clause be understood immediately of the *Holy Ghost* himself, as most of the [i] Ancients understand it, that he *gemendi inspirat affectum*, promotes affectionate groans; as in a like way of expression they observe the Spirit is said to cry *Abba Father*, *Gal.* 4. 6. because thereby *we cry Abba Father*, *Rom.* 8. 15. Or whether it be understood of the *gifts of the Holy Ghost*, and the *spirits* of pious men who are influenced thereby, in dependance upon him; which is the interpretation of [k] S. *Chrysostom*, and is also mentioned by [l] S. *Austin*.

[i] Aug. Ep. 105. & Ep. 121. & passim. Ambr. ad Horon.

[k] Chrys. in loc.

[l] Contra Serm. Arian.

7. The continued and *encreased supplies* of this divine *grace* and *gift of Prayer*, or inward devotion of mind, is usually vouchsafed to pious men, according to their diligence, and progress in piety, goodness and righteousness, and their fre-

This gift necessary to be exercised.

Ch. II. quent practice of these duties of Religion, with careful preparation of mind. And the *exercise* of this gift being so great a part of Religion, and of singular use for obtaining various blessings from God, it ought by all men to be performed with the greatest seriousness. And as that *ability of expression*, whereby a man largely professeth the particular doctrines of the *Christian Faith*, in the several Articles of our Belief, is not properly the *gift of Faith* or of *believing*, so neither is the like ability of expressing the matter of our Prayer, to be accounted in any proper sense the *gift of Prayer*, but rather of *speaking*, utterance, or *Elocution*. But it is the inward gracious dispositions, and motions of our hearts and minds, which is the most powerful Oratory, to prevail with God. And this whether with or without a Form of words; yea whether joined with outward expressions, or attended with silence, is the *effectual and fervent prayer of a righteous man*, which *availeth much*. Hereby as *Cl. Alexandrinus* [m] saith, μετὰ σιγῆς προσλαλῶμεν, καὶ ἔνδοθεν κεκράγαμεν, *We speak distinctly though with silence, and utter inward loud cries, where no voice is heard.*

[m] Cl. Alex. Strom. l. 7.

Of the extraordinary gifts used in Prayer, in the beginning of christianity.

8. Secondly, There was also a *gift of Prayer*, and *praying with the spirit*, when together

together with what is above expressed, many Christians in the beginning of Christianity, were frequently enabled, by the *extraordinary impulses* and immediate inspiration of the *Holy Spirit* upon their *minds*, so to pray either in their own or other Languages, that these motions of their hearts, and inward desires, and also their words and expressions, were the proper and extraordinary *works* and *dictates* of the Holy Ghost, 1 *Cor.* 14. 14, 15, 16, 17. And it seemeth highly probable, that the Apostle had some respect to this *gift*, *Rom.* 8. 26, 27. according to the interpretation of [n] S. *Chrysostome*, who thinks that for the better clearing those words, there must be recourse had to the times of such extraordinary gifts, which in his days were ceased. And he saith, *God then gave gifts which are called also spirits*; and having mentioned the gift or spirit of prophecy, of wisdom, healing, miracles, tongues, *&c.* he addeth, after all these, ἦν καὶ εὐχῆς χάρισμα, *there was a gift of Prayer*, which is also called a spirit (or *spirit of Prayer*) and he who had this, saith he, *prayed for the whole multitude.* And in another place the same Father observes, that this gift which he there also calls, [o] εὐχῆς χάρισμα, was sometimes accompanied with the *gift of*

Ch. II.

[n] Chrys. in Rom. 8.

[o] Chrys. in 1 Cor. 14.

Ch. II. *tongues*, or an ability by the inſpiration of the ſpirit, to expreſs theſe Prayers in other Languages: which is alſo manifeſt from the Scriptures themſelves, 1 *Cor.* 14. 14, 15, 16.

How far ſuch extraordinary gifts were to be uſed?

9. Now he who had this gift, ought to make uſe thereof in a due and regular manner, eſpecially ſo far as concerned the *matter* of this inſpiration and guidance. For this was an extraordinary and ſingular *favour* from God, and theſe impulſes were moſt excellent aſſiſtances, and *infallible guides*, for the right performance of the duty of Prayer, and making *interceſſion according to the will of God*, *Rom.* 8. 27. But theſe eminent and extraordinary motions being miraculous, were peculiar to that primitive time, for which they were calculated, when the Chriſtian Faith needed Confirmation, by the *demonſtration of the ſpirit*, both for the eſtabliſhing of Chriſtians, and the Converſion of others. But no man now can juſtly pretend to ſpeak or pray, by ſuch *infallible inſpirations*, nor ought he to be credited who ſhall ſo pretend. Yet they who then received theſe aſſiſtances, were not obliged always to *make uſe* of them, meerly for the exerciſing of their gifts in the Chriſtian Aſſemblies; but they ought only ſo far to uſe them, as was conſiſtent with

with the rules of *order*, and *decency*, and *edification*; but in other Caſes they were to forbear the uſe thereof, as is manifeſt from 1 *Cor.* 14. And upon this account, the Apoſtle argues againſt the publick uſe of the gift of *Prayer* in an *unknown tongue*, though in the uſe of inſpired gifts, 1 Cor. 14. 14. *my ſpirit prayeth, but my underſtanding*, νοῦς μου, *is unfruitful*; *i.e.* my gift is exerciſed, and my own mind and ſpirit is affected; but my ſenſe and meaning is not declared, to the profit and benefit of others. For Νοῦς, which is here rendred *underſtanding*, appears to be uſed by S. *Paul* in this place, for the declared ſenſe of his words and expreſſions, or the true [p] meaning of what he ſpake, as appears from *v.* 19. and ſo it is uſed elſewhere in this Epiſtle, 1 *Cor.* 2. 16. we have νοῦν Χριστοῦ, *the mind of Chriſt*, or the plain and true manifeſtation of his mind and doctrine. Ch. II.

[p] Valla, Lud. Cappel. in loc.

10. From this 1 *Cor.* Ch. 14. I had in my *Libertas Eccleſiaſtica* given this as an Anſwer to that Argument againſt ſet Forms of Prayer, that they *limit* the uſe of gifts: [q] *That by the will of God, bounds and limits were to be ſet, even to the uſe of the extraordinary gifts of Gods ſpirit, that the Church might be edified*, 1 Cor. 14. 26, 27, 28, 30, 33. *Whereas now no ſuch miraculous*

[q] Lib. Eccl. B. 1. Ch. 4. Sect. 2. p. 120.

Ch. II. *culous emanations of the Holy Ghost can be pretended.* Now in reply to this, this Author useth [r] many words, and saith these Precepts of the Apostle in this Chapter, were *against two or three speaking or gabling together*, and for the *avoiding undue length* in their Discourses, and that *if any speak in an unknown tongue some should interpret.* And then he declares, that such disorderly things may be *restrained*; but saith, it is one thing to *restrain the notorious abuse of gifts*, but it is a quite different thing to *restrain the use of them.* And to this purpose he misrepresents my sense, in a Syllogism of his own, and then triumphs over what himself had formed; wherewith I shall not trouble the Reader, but shall in a few words declare, what manifest evidence there is in this Chapter, for that which I urged from it.

[r] Reas. Account. p. 14, 15, 16, 17.

Rules for the exercise of such gifts laid down 1 Cor. 14. considered.

II. My intention was to shew, that the use of *particular gifts*, is not of so great necessity in the Church, because they are gifts, but that even some of the extraordinary emanations of the *Holy Spirit* might be, and ought to be forborn to be exercised, where this forbearance tended to decent *order*, or *edification.* And if this be plainly proved from this Chapter, the general urging the necessity of the use of all *gifts* given of God, further than that

that uſe is orderly and needful for edifi- Ch. II.
cation, is an errour and miſtake. Now the Apoſtle in this Chapter declares that *charity*, edification, and the good and profit of others, are things to be preferred and valued, above extraordinary *ſpiritual gifts*, *v.* 1, 2, 3, 4, *&c.* that they who had theſe extraordinary *gifts of the ſpirit*, were not bound to uſe them in the Church, meerly becauſe they were gifts, unleſs the uſe thereof was for the profit and *edification* of others, *v.* 2, 6, 18, 19. Yea the uſe of the *gift of tongues*, though given by the ſpecial inſpiration of the Holy Spirit, was totally *forbidden*, where there was no *interpreter*, *v.* 23, 27, 28. and yet ſo far as concerns the nature of *gifts*, an ability to ſpeak with *other tongues*, *by peculiar aſſiſtances* of the Spirit, was as much, yea more a gift, than an ability of expreſſing our ſelves in our own tongue, without any ſuch extraordinary and peculiar aſſiſtance. And they who had other gifts of *revelation*, *interpretation* or *doctrine*, were to hold their peace, ſo far as was requiſite to the obſerving the rules of order, and decency, and the avoiding confuſion, *v.* 26, 30, 33, 40. But in our Caſe, there are no ſuch gifts in being now, as then were in the Church, and therefore no *reſtraint* laid upon any ſuch; here is no prohibi-

Ch. II. ting that which is the proper *gift of Prayer* as I have above ſhewed, nor is any thing forbidden directly or indirectly, by the injoining *Liturgies*, which is of greater uſe to the edification of the Church; as [f] I ſhall hereafter ſhew; but here is a direction for a better and more uſeful *performance* of the duty of *Prayer* preſcribed.

[f] In Ch. 3.

12. Thirdly, I acknowledge there is an *ability* in many perſons, whereby they can expreſs their minds in ſome degree *fitly to God in Prayer.* This our Author doth [t] divers times declare to be that which he accounteth the *gift of Prayer.* And I do not love to contend about expreſſions; yet the phraſe of the *gift of Prayer*, is no where uſed at all in the Scripture, and the ancient Writers do uſefully for the promoting devotion in Prayer, diſcourſe of it as a work of the *heart and ſoul*, and not of *words:* Prayer, ſaith S. *Baſil* [u] οὐκ ἐν ῥήμασιν ὁριζόμεθα πάντως, *we do not at all define to be a buſineſs of words:* and whileſt we are *warned againſt confidence in* πολυλογία, *much ſpeaking*, it is σωφρὰια διάθεσις, *a diligent diſpoſition of heart*, that is of great uſe. Wherefore as I before ſaid, I eſteem not this ability of expreſſion, to be properly the *gift of Prayer*, but rather of ſpeech or utter-

[t] Reaſ. Acc. p. 6, 8, 10.

[u] Baſil. in Mart. Julitt. & in Baſ. de Orat.

utterance, or a piece of elocution. Ch. II.

13. This *facility of expreſſion* is procured and enlarged, in men who have a competent natural freedom of ſpeech, by uſe and exerciſe, and is advanced by various methods. I acknowledge that in ſome an *affectionateneſs of devotion* doth contribute much thereto: and in others confident *ſelf-conceit*, and an heated fancy, and (as I have read ſome particular inſtances) even *diabolical contracts* have promoted the ſame. And as I cannot admit theſe things laſt mentioned to be called the *gifts of God*, ſo neither is it to be allowed, that the natural product of them in thoſe perſons ſhould be ſo eſteemed; and much leſs are they to be called Gifts of the *Holy Spirit*. And it is manifeſt, that a readineſs of expreſſing the ſenſe of their minds, with fluency of fit words, and volubility of ſpeech, doth attend even ſuch men, who make uſe of their *Prayers* and other Diſcourſes, to propagate and uphold errors, and *heretical doctrines*, and *Enthuſiaſm*, and even them who are ſunk into the depth of impiety; as well as thoſe who deſign to promote truth and goodneſs. And it muſt be an high diſhonour to the Holy Spirit for any to ſay, that he gives his immediate and *peculiar aſſiſtances*, to the advancing of error and falſhood.

How far readineſs of expreſſion in Prayer is a gift of God?

Ch. II. hood. S. *Paul* obſerved a ſleight and *cunning craftineſs*, in them who lie in wait to deceive, *Eph.* 4. 14. and that *by good words and fair ſpeeches, they deceive the hearts of the ſimple*, τῶν ἀκάκων, men of innocent and harmleſs intentions, *Rom.* 16. 18. And *Nazianzene* deſcribes the diſcourſes of Hereticks, that they had [x] γλῶσσαν δύτροφον, a *quick*, nimble, and *voluble tongue*, and they ſpake, λόγοις εὐγενεστέροις καὶ δοκιμωτέροις, with a maſculine and *generous ſtile*, and choice and *approved words*. And theſe perſons and ſuch like, might be forward enough to call theſe things *gifts*, and to uſe our Authors Argument againſt the reſtraint of them.

[x] Naz. Orat. 33.

14. The high advantages of the *influences*, and aids of the Holy Spirit in the Church of God, are with great thankfulneſs to God and our Saviour to be acknowledged; but the operations of this ſpirit tend to produce purity, holineſs and goodneſs. Chriſtians are commanded in the Holy Scriptures to *pray in the ſpirit*, which (beſides what was extraordinary, and peculiar to thoſe times) conſiſts in inward *piety* of heart, and not in *variety of words*. And copiouſneſs of expreſſion is ſo far from being an evidence of his conduct, that in S. *Chryſoſtoms* judgment, where there is an over-flowing abundance,

dance, and multitude of *words in Prayer*, this cannot consist with that *praying in the spirit*, which is commanded by the Apostle, *Eph.* 6. 18. It is saith he, [y] μὴ ἐν πνεύματι προσεύχεσθαι, ὅταν τις βαττολογῇ, *not to pray in the spirit, when any one useth multitudes of words* and repetitions. And indeed to *pray in the spirit*, as the Apostle directs, is to perform the duty of Prayer with a pious temper of mind, according to the *Christian rules*; whereas the designed use of variety of words and expressions, and the affecting this, is contrary to the Precepts of our *Saviour*. The Commentaries under S. *Ambrose* his name declare, [z] *Hoc est in spiritu semper orare, munda conscientia, & fide integra precem ad Deum dirigere; This is to pray always in the spirit, to direct prayer to God with a pure conscience, and an upright faith:* and *Calvin* explains praying in the spirit, by declaring the inward devoutness of affection, which is a fruit of that spirit; [a] *hinc ardor & vehementia, hinc deniq; gemitus illi inenarrabiles*, Hence proceed *warmth and earnestness of spirit and groans, that cannot be uttered.*

Ch. II.

[y] Chrys. in Eph. 6.

[z] In Eph. 6.

[a] In Ep. Jud. v. 20.

15. I acknowledge a sober and due *freedom of expression*, to be a *gift of God*, in the same manner that the capacities of mens *understanding*, and all other *abilities* of

Ch. II. of mind and body, are Gods gifts. But it is plain that this liberty of expreſſion, is the product of the natural capacities men receive from God, which are improved in well diſpoſed perſons by ordinary means, under *Gods bleſſing*. And I cannot diſcern (and I think no man elſe can) that a Miniſters ability of ſpeech, either for Prayer, or Preaching, or Conference, is of any other nature, than that freedom of expreſſion which a *Lawyer* hath to *plead*, or which other perſons of *good capacities* and *liberal education*, and who have accuſtomed themſelves to *diſcourſe*, do make uſe of concerning ſuch things, as they have well conſidered: only it may be advanced by a *pious affection* towards the things he may diſcourſe of.

16. I ſhall now conſider, whether it be the *duty* of Chriſtians, or particularly of Miniſters, to make *uſe* of ſuch *abilities*, at all times, in the exerciſes of Religion. And beſides what I have ſaid before, it may juſtly be accounted a conſiderable, if not an unanſwerable objection, againſt the neceſſity contended for, of a Miniſters uſing a particular gift, or *ability* wherewith he is endued, meerly becauſe it is a *gift*; in that this would equally make it his duty, to uſe his preſent or *extempore ability of conception*, and expreſſion

How far Miniſters are obliged to exerciſe all their abilities?

ſion in Prayer or Preaching, if he have any ſuch ability, and the uſe of his *memory*, in declaring what he hath himſelf conceived, or thought on before-hand, and alſo his *reading* what hath been before compoſed, either by himſelf or by others. But the uſe of theſe *ſeveral abilities* at the ſame time, is impoſſible, becauſe of their being inconſiſtent with one another. But God obligeth no man to impoſſibilities. Ch. II.

17. And beſides this, if it be neceſſary to the obtaining the favour of God, for Miniſters to uſe their *own gifts*, in uttering *variety of expreſſions* in their Prayers to God, becauſe they may not neglect the uſe of any of their gifts or *abilities*; then it muſt be neceſſary alſo, where the perſon who Miniſters hath an ability to perform it, and the Auditory (among learned men and Scholars) hath a capacity to underſtand it; to perform the Offices of *Prayer* in the uſe of *divers languages*, ſome part in one language, and ſome part in another, exerciſing therein all his *ſeveral abilities*. For our Authors Argument will as much prove the neceſſity of this, as the neceſſity of his uſing his own parts, in different ways of expreſſion, in his own language; ſince the former is a more eminent and *extraordinary ability* than the latter, and if no *gift* or accompliſhment, may be totally

Ch. II. totally *neglected* in the service of God, then not this, which is of so considerable a degree. But yet if we consider God,

[b] Cl. Alex. Strom. l. 7. [b] πολυφώνες γλώσσας ὐκ ἀναμένει ὁ Θεὸς, he desires not, and is not pleased with the *variety of sounds* of words and languages; and the urging such a practice as a *necessary duty of Religion*, would represent Religion, as if it was a business of *affectation*, fancy and humour; and not of piety and seriousness. Now this I mention, to manifest hereby, of how low and little concernment in Religion, the meer exercise of a mans own *abilities* are, further than they have an influence upon the profit and *edification* of others.

No duty to use any ability, further than is orderly and for edification.

18. And there are also many other abilities, gifts or perfections of another nature, which God bestows upon some Ministers, the *exercise* of which they may lawfully, and usefully, wholly *omit* in their Ministerial employments. For instance, he who is eminently able by critical learning, to *explicate* divers difficult Texts of Scripture; or who is one of a piercing judgment, to fathom the depth of the greatest *controversies*, will not only be free from sin, but may be commended, if he silence these his abilities in his *popular Sermons*, and acquaint common Auditories with such doctrines and duties, as

are

are both useful for their *practice*, and suitable to their *capacities*. Thus S. *Paul* dealt with his Corinthians, feeding them *with milk*, 1 Cor. 3. 2. Ch. II.

19. I shall now go further, and shew, that Ministers who have themselves gifts, and abilities of the *greatest degree*, both lawfully may, and for the greater good of the Church, ought, to make use of what is drawn up to their hands by others, in some great and weighty cases, rather than of their own gifts, in the neglect of what is so *composed*, drawn up and *established*. And of this I shall give two instances.

'Tis best for the Church, that the ablest men in some cases ordinarily make use of what was formed by others abilities.

20. My first instance shall be, concerning the *translation of the Holy Scripture*. Now I presume this Author will acknowledge, that Ministers ought to *instruct* their people, in the doctrine and Religion of Christianity, out of the *holy Scriptures*. But according to his Principles, he who is able to give an account of the *Original*, ought not to cite the Scripture according to our *English Translation*, but must use his own gift and ability, in making a *new Translation* of his own: and possibly, if he be guided by our Authors way of reasoning, he must be still making new Translations of the same Text of Scripture, when he *cites* it a second, third, and

As the Translation of Scripture.

Ch. II. and fourth time, if he be able to vary so oft. And yet it is easy to see, that a *fixed* and well considered *Translation* must be of more value and esteem, and of greater *use* for the instructing people in the doctrine of Christianity, than this changeable method. And in this case, we have the acknowledgment of this Writer himself, who saith, [c] *both Christ and his Apostles made frequent use of the Septuagint Version.*

[c] Reas. Acc. p. 20.

21. Our Author himself propoſeth it as an objection againſt his opinion, that according to it, [d] *Miniſters who are able, muſt be bound in reading the Scriptures, to make a Tranſlation of their own.* And here at firſt he makes a doubt, whether reading the Scriptures be a *Miniſterial act*; and ſaith, *Chriſt never ſaid to them, Go and read*, and he ſuppoſeth the Scriptures may be read by *inferiour officers*, as is done in other Reformed Churches. But thus far his Anſwer is very inſufficient, if it be conſidered, 1. That the *reading* the holy Scriptures in the Church, hath been a part of the publick Offices in the *Chriſtian Aſſemblies*, from the time of the [e] firſt Centuries, and even in the *Apoſtles times*, and by their Precept, *Act.* 15. 31. *Col.* 4. 16. 1 *Theſ.* 5. 27. and that this is included in that charge to *Timothy*, 1 *Tim.* 4. 13. *Give attendance*

[d] P. 19.

[e] Tertul. Apol. c. 39. Juſt. Mart. Apol. 2.

attendance to reading, is acknowledged by many [f] Expoſitors. And therefore if all *publick offices* ought to be performed by the uſe of mens own gifts, why not this? 2. Even the publick Prayers were alſo in the ancient *Greek Church*, uſually performed or *read*, not by the chief Officers, but by the *Deacon*, as [g] S. *Chryſoſtom* oft expreſſeth. 3. That yet when perſons of great abilities do undertake to *read the Scriptures* publickly, they muſt either ſin according to his Poſition, in neglecting the *uſe of their gifts*, or elſe muſt make New Tranſlations. 4. That what ever ſuch men as our Author will determine, concerning the *publick reading the Scriptures*, which was alſo conſtantly [h] practiſed in the *Jewiſh Church*, Act. 13. 15, 27. ch. 15. 21. and where our Savior himſelf, after he had begun to preach, *ſtood up for to read*, Luk. 4. 15, 16. Yet ſo long as *inſtructing* the people out of the Scriptures, is acknowledged a Miniſterial Act, they muſt according to his Argument, be hence obliged to make *new Tranſlations.* Ch. II.

[f] V. Dr *Hammond*, & in Baldw. in loc.

[g] Chryſ. in Rom. & paſſim.

[h] Buxt. Syn. Jud. c. 9.

22. But for a further Anſwer, he tells us, [i] *That no ſingle Miniſter is fit to be truſted with this, nor to enter a diſſent to the ordinary Verſion, --- but with great modeſty and upon weighty grounds.* Now I

[i] p. 20.

Ch. II. commend the modesty of these expressions, though I think in the former clause, they run too far into the other *extream.* I do not see what reason our Author hath, to condemn S. *Hieroms* translating the Old Testament, out of the Original Hebrew (or his Translating the Scriptures, for the use of his [k] Country-men into the *Dalmatian* or *Slavonian* Tongue, and the like undertakings of divers other persons) because this was performed by a single Presbyter: and for this work, he hath been deservedly honoured in the Christian Church. And I did not think, he would have been so severe against the Version of *Junius* and *Tremellius*, or (if they may escape the better because they were two) against *Beza's* Version of the New Testament. Yet I suppose all understanding men will grant, that the undertaking new *Translations* of the Bible, when the old one is sufficiently perfect, is a very needless enterprize, to make them more numerous than learned men are.

[k] Hieron. Sophronio.

23. But why may not what he speaks of a *Version*, be as well and as truly affirmed concerning the *publick Prayers* of the Church, when there are as great abilities required, (not indeed of skill in the learned *languages*, and ancient Customs, but) of true *wisdom*, care, consideration

ration and prudence, and as much autho- Ch. II.
rity alſo, fitly to compriſe the common *addreſſes* of the Church, and to recommend them to be preſented to God in its publick ſervice, as to make a *tranſlation* of the Scripture? And why private Miniſters ſhould have a greater liberty, to enter their *diſſents* here, than concerning a Tranſlation, I do not underſtand; eſpecially ſince we are more certain, that our *Liturgy* is free from any *miſtake* or errour, in the matter of it, than we can be in ſome *difficult Texts*, concerning any Tranſlation yet extant, every Age affording further helps, for the clearer underſtanding of ſome of them. And it is as eaſy a thing to make declamations againſt them who ſhall ſuppoſe, that many Miniſters are not able to examine, and give the ſenſe of the *original Texts*, eſpecially of the *New Teſtament*, as our Author can make againſt them, who think all private Miniſters not ſufficiently able, with due fitneſs, exactneſs and comprehenſiveneſs, daily to compoſe *new ſolemn addreſſes* to God, to preſent therein the *common ſervice* of the Church. And yet if their private abilities could conſtantly enable them, to make Prayers every way as *perfect*, as a well-ordered Form is, I ſhall in the next Chapter ſhew the *advantages*,

Ch. II. that a fixed Form in the publick ſervice, would ſtill have above them.

24. But beſides this, I know not how our Author will be able here to Anſwer his own inſtance. For whatſoever may be ſaid of other *Miniſters*; were not [1] *Chriſt*, and his *Apoſtles* who were divinely inſpired, of abilities ſufficient to be intruſted with uſual *interpreting* the Scriptures from the *Original*, yea and of making an *infallible tranſlation* alſo? And yet they thought it neither neceſſary nor fit, when ever they cited the Scripture, to exerciſe their *gifts*, in making a *new Verſion*, but as he himſelf obſerveth, they frequently and for the moſt part followed the *Septuagint*. Indeed if our Author ſhould embrace that Notion, from *Ariſtæus*, which is mentioned by * *Philo*, and eſpouſed by many of the [m] *ancient Writers* of the Church; and favoured by the [n] *Imperial Law*, and by ſome [o] learned men of later days, that the Verſion of the *Septuagint* was framed by a kind of divine inſpiration, he would hereby in ſome degree avoid this difficulty. But he hath ſhut himſelf out from this Plea, ſince in the ſame place he declareth, that *Chriſt and his Apoſtles made uſe of this Verſion, though as full of miſtakes as any other.* And in that the Pen-men of the *New Teſtament*, did ſometimes vary very conſi-

[1] Reaſ. Account. ibidem.

* Phil. de Vit. Moſ l. 2. p. 659.
[m] Juſt. Mart. Cohort. ad Gr. Cl. Alex. Strom. 1. Epiphan de Menſ & Pond. Auguſtin. &c.
[n] Novel. Tit. 29. Conſt. 146. c. 1.
[o] Salian. An. Mund. 3775. n. 71. &c. Mr Greg. in Opuſc. and others cited by B. Walton Proleg. 9. in Bibl. Polygl.

conſiderably from the Septuagint; as for inſtance, in that Prophecy of *Zech.* 12. 10. cited *Joh.* 19. 37. where the Septuagint in [p] S. *Hieroms* time were obſerved, and affirmed by him to read it, as our moſt ordinary Copies thereof now do; this is evidence enough, that they did not eſteem that Verſion to be of *divine inſpiration.* Ch. II.

[p] Hieron. in Zech. 12.

25. A ſecond inſtance I ſhall give, concerneth the *Creed*, or profeſſion of the *Chriſtian Faith.* Now ſuppoſing according to the aſſertion of [q] *Voſſius*, that the *Creed* called the *Apoſtles*, was not made by themſelves: In reciting the *Articles* of the Chriſtian Faith at *Baptiſm*, or according to the ancient Cuſtom to the [r] *Catechumeni* before Baptiſm; it cannot be expedient, that every Miniſter ſhould every time exerciſe his gifts, in forming a *new Creed.* And if he ſhould do this, it would neither be ſo cloſe and pithy in its matter and *ſubſtance*, nor of that *authority*, which the received Creeds are; and this would be the way to loſe the *old faith*, by a changeable novelty of words. The ancient *Cuſtom* of the Church, was to keep to their [f] *fixed Creeds.* And then they who would not acquieſce in the received *Symbol* or *Rule of Faith*, were looked upon with [t] ſuſpicion, of having

No new Creeds to be daily made.

[q] Voſſ. de Trib. Symb. Diſſert. 1. c. 25. &c.

[r] Aug. de Symbol. ad Catechum.

[f] Ruffin. in Symbol.

[t] Socr. Hiſt. Eccl. l. 2. c. μ'.

Ch. II. designs againſt the *true Faith.*

Publick Forms allowed by Diſſenters.

26. The like may be ſaid of *publick Confeſſions.* And which way ſoever our Author may be enclined in this Caſe, ſome of the chief perſons of the *Presbyterian* Party, in our late times, diſcerned ſo much hurt by the rejecting theſe *publick Forms*, as made them earneſt in pleading the uſefulneſs of them. Thus for inſtance, Dr *Tuckney*, on 2 *Tim.* 1. 13. *Hold faſt the Form of ſound words.* Whence he declares, [u] *Forms ſo much decryed in our times, were not ſo undervalued in* Paul's, *who you ſee left with* Timothy *a Form of words.* And he ſaid, [x] *theſe have been ever in uſe, ſince God himſelf wrote the Decalogue, --- and Chriſt taught us his own Prayer, --- And the Apoſtles their Canons,* Act. 15. *and the Primitive Churches and Fathers their Creeds.* And he not only aſſerts, [y] that the *Forms of ſound words are uſeful and in ſome caſes neceſſary:* but complains alſo, that our [z] *experience in theſe wofully diſtracted times, too ſadly cryeth aloud, that the not keeping more cloſe to ſuch Forms of ſound words, (which our Church was ſometimes famous for, in point of Doctrine) --- hath miſerably torn us in pieces, and divided us in ſemper diviſibilia,* with more to that purpoſe. And concerning every man taking the liberty, of venting

[u] Form of ſound words, p. 246.

[x] p. 248.

[y] p. 252.

[z] p. 258.

venting his own novel compoſures of this kind, he declares [a] *many ſuch Forms are in theſe times of Deformation rather than Reformation, minted daily.* So he in the Year 1650. Ch. II. [a] p. 272.

27. And amongſt the *Independents*, when their *Elders* and *Meſſengers*, from the ſeveral parts of the Realm, met at the *Savoy*, to publiſh their joint *Declaration of Faith and Order*; this their *General Aſſembly*, it ſeems, thought it not neceſſary or requiſite for them, to make uſe of their *gifts* to compoſe a *new Confeſſion* of Faith. For in the main part of what they publiſhed, [b] in ſeveral *whole Chapters*, and moſt of their Paragraphs, they kept exactly even to the words of the *Confeſſion* of the *Aſſembly* at *Weſtminſter*, making very few alterations in any other things, ſave where the *Independent* opinions differed from the *Presbyterians*. And yet themſelves [c] highly magnified, and applauded their own proceedings in this *Convention*, and their *Unity* therein.

[b] In Declar of the Faith and Order of the Congr. Churches.

[c] In the Preface.

28. And it may be further conſidered, that in all theſe things, *viz.* the *Verſion of Scripture*, the Declaration of the *Articles of Faith*, and in *publick Prayers*, it may well be preſumed, that what is well *conſidered* and ſetled, or preſcribed as a *Form*, is more perfect and compleat in the com-

well conſidered Forms more compleat than other varied compoſures.

Ch. II. poſure, than can be expected in any method of *ordinary variation.* And to aſſert, that theſe things may be always better (or as well) performed, and compoſed by every Miniſter, or even by the *moſt eminent perſon* whomſoever, in a conſtant way of *varying*, in the uſe of their own abilities, than in a well conſidered and *digeſted Form*; is as much as to affirm, that the *varied expreſſions* of men at every particular time, are more proper, pithy, expreſſive and full, than the *beſt compoſed Prayer* that is at any time made, and *reviewed* with the greateſt conſideration and care: for ſo it may be expected that a publickly *eſtabliſhed Form* is.

29. And he who talketh of this our Church, that if all her Miniſters cannot conſtantly in their daily *new Prayers*, equal or out-do the perfection or exactneſs of a well conſidered Form, (for this muſt be his ſenſe, if he ſpeaks to any purpoſe) that [d] this may be ſpoken *to the ſhame of the Church of God in England:* theſe raw and extravagant ſpeeches will be to the *ſhame* of thoſe who utter them, ſo far as they will be aſhamed of uncharitable and *reproachful calumnies* againſt the Church of God, and of ſpeaking againſt all *ſenſe and reaſon.*

[d] Reaſ. Account. p. 157.

30. Now

30. Now the result of what I have hi- Ch. II.
therto discourſed is, that what our Au-
thor contends for, is neither the true and
proper *gift of Prayer*, which is neceſſary
to be exerciſed; nor yet any ſingular or
peculiar gift of the *ſpirit of God*, as a ſpe-
cial benefit of Chriſts Exaltation; but it
is an *ability* of a more common and *ordi-
nary nature*. And that it is neither a duty,
nor yet expedient, that ſuch abilities
ſhould be uſed and *conſtantly exerciſed*, any
further than is agreeable to the rules of
edification and order. Thus much I thought
fit to write for the Readers better ſatiſ-
faction, concerning the *ſubject or matter*
of his firſt Argument; but I ſhall not
need to do the like concerning the reſt:
And now it will be no hard thing, to
Anſwer the Argument it ſelf.

31. The ſubſtance of his Argument is,
'that a Miniſters own *gift*, of *expreſſing* [e] Reaſ. Acc.
his mind fitly to God in Prayer, is a mean P. 5, 6.
*given by God, for the performance of the
Religious act of Prayer*; and therefore *may
not be omitted*, no not *at the command of
man*. To which I Anſwer,

32. Firſt, That a *mean given of God*, *Means or abilities not neceſſary for the performing duties, may be omitted.*
if it be only capable of being uſed, and
not a *neceſſary mean* to the performance
of the duty, may lawfully be omitted.
Eſpecially when there are *ſeveral means*,
which

Ch. II. which may all of them ſingly be uſed, he who chuſeth one of them, and the *moſt profitable*, is not to be faulted, becauſe he doth not uſe the other which is *leſs profitable*. Thus in the publick Prayers of the Church; whereas a Miniſters *preſent fluency* of expreſſion, or his *remembrance* of what himſelf hath before conceived, with reſpect to that particular time; or his uſing a *ſet Form*, are different ways or means of performing this ſervice; he who chuſeth the laſt, which hath many *advantages* of the other two, is not to be blamed becauſe he doth not chuſe either of thoſe two. And by this it may appear, that this Writers own Argument, if it were of any ſtrength, might eaſily be *inverted*, and retorted againſt himſelf, if we put in the phraſe of a *Form of Prayer*, inſtead of a *Miniſters own gift*, &c.

33. Secondly, That *ability of expreſſion* was not peculiarly and particularly given by God to *Miniſters*, that they might thereby perform the publick *Offices of Prayer*. This is manifeſt, becauſe this is alſo given to them, whom God never calls to perform the *publick Offices* of Miniſtration. And alſo becauſe if our Lord had intended it, to be the duty of all Miniſters of the Goſpel, that they muſt uſe their own *abilities of expreſſion* in the Prayer

Prayers of the Church, and might not make use of any Forms, he would not himself have given them an Example, of *composing a Form of Prayer*, and delivering this to be used by his *own Apostles*, and this too to be made use of, not as their *private addresses*, for themselves alone; but with respect to the whole Christian Society, and therefore beginning as was anciently observed [f] Our Father, as being a publick and Common Prayer. And this was the more considerable because it was agreeable to, and in approbation of what *John the Baptist* had directed his Disciples: and the like method had been before used, throughout all the state of the *Jewish Church*, as I have in [g] another place evinced, and shall further prove, *Ch.* 3. *Sect.* 3. *n.* 27, 28, &c. Ch. II.

[f] Cyp. de Orat. Dom. Non dicimus pater meus—— publica nobis est & communis oratio.

[g] Libert. Eccles. p. 103, 104.

34. The *authority* of our *Governours* is also in this Case of considerable weight. For though the *command of man* is not to be performed, if it be against the *will of God*; yet since it is fit, that a due order of publick worship in Christian Assemblies, should be *provided for* by them, who have the chief Authority and inspection therein; the constant *use of the Liturgy*, being of it self agreeable to the will of God, becomes more *obligatory* upon us, because this way of worship is wisely

The Authority of our Governours is to be honoured.

establish-

Ch. II. *eſtabliſhed* by our ſuperiours. And the Apoſtle S. *Paul* declared, that the uſe even of extraordinary *ſpiritual gifts*, muſt give place to *decency and order*, 1 Cor. 14. 26,--33,--40.

35. But he further ſaith, that a man's own gift or ability of expreſſion in Prayer, is [h] *a divine mean*, but a Form of Prayer is [i] *a meer humane mean*. Now this muſt be upon ſuppoſition, that an ability to compoſe a Prayer to ſpeak it, is a *divine abilty*, (which how far it is true, I have ſhewed above) but the ſame ability to compoſe the ſame Prayer, if it be to be *written*, is a *meer humane ability*. But no man can ſee any truth in ſuch a ſuppoſition, nor any reaſon for it.

[h] Reaſ. Account. p. 6, & 7, & 18.

[i] p. 7. & 18. *Liturgies are no meer humane means for Gods worſhip.*

36. But however our Author thinks fit to talk; ſo far as he hath proved any thing, he hath proved the compoſing of *Liturgies*, to be by a *divine ability*, or *gift of Prayer*. For he thus argues againſt thoſe who deny any ſuch gift, as the *gift of Prayer*. [k] This is, ſaith he, *either to deny what is evident to ſenſe, That there are ſome perſons able, fitly to expreſs their minds to God in Prayer, or to deny the Scriptures, which ſay*, Jam. 1. 17. *that every good gift, and every perfect gift cometh from above, from the Father of lights. Beſides that, it ſtubbeth up all Liturgies by the*

[k] p. 8.

the roots, none it ſeems having any ability to make them. Now the reſult of this Diſcourſe is, that the ability to make Liturgies is the *gift of Prayer*, and a gift of God; and conſequently they muſt be a *divine mean* for the performance of Prayer, or ſuch an one as is afforded to us by the aſſiſtance of God. Beſides this, God hath ſo far declared his *approbation* of Forms of Prayer, that he himſelf delivered ſuch, and *enjoined* them under the Old Teſtament, as our Saviour did under the New: and if that may be further called *divine*, which ſerves the ends of God in the World, and conduceth to *holineſs* and piety, upon this account alſo good and well-ordered Forms muſt be ſo eſteemed. Ch. II.

37. But it now remains, that I examine his *proofs*, produced to ſhew that it is a *duty*, in the publick Prayers of the Church, for a Miniſter to uſe his own gifts of *expreſſion*, if he have ſuch abilities. His firſt proof is, 1 *Tim.* 4. 14. *Neglect not the gift that is in thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery.* But *Anſ.* 1. In this place the Apoſtle requires *Timothy*, to take care of executing his *Epiſcopal Office*, and exerciſing his *authority* (which things were given by the laying on of hands) and alſo to diſcharge the duty of his place and *functi-* [1] p. 6.

The Precepts of the Scripture concerning the uſe of gifts conſidered.

Ch. II. *function*, with care and diligence, according to the grace which God had given him. 2. Here is not a word ſpoken in this Text concerning *Prayer*, or the performance thereof by any ſuch *gift* as our Author pleads for, nor doth the Context which mentioneth *reading*, *exhortation*, and *doctrine*, ſpeak any thing thereof. And I ſuppoſe this Author doth not account the *gift of Prayer*, to be given by the *laying on of hands*, when himſelf ſaith, the Church [m] ſhould *judge of her Miniſters gift of Prayer, before ſhe truſt them with the publick Miniſtry.*

[m] p. 13.

38. And 3. if this Text had particularly expreſſed the uſe of the *gift of Prayer*, and intended this concerning utterance and expreſſion, as it doth not; the Argument from *Timothy*, at that time, when publick Offices of the Church were often performed by *miraculous gifts*, and who himſelf was in all probability furniſhed therewith, would not be of force for them who have no ſuch *extraordinary gifts*. Yet ſuch Precepts do not enjoin the uſe of *any gifts*, further than may conſiſt with *order* and tend to edification; which are general rules for the exerciſe of all *gifts*. And when the Apoſtle ſaith in this Verſe, and 1 *Tim.* 1. 18. that *Timothie* Ordination, and the diſcharge of his Function,

ction, was by *prophecy*, even this hath re- Ch. II.
ſpect to thoſe miraculous emanations of the Holy Spirit, who in thoſe times, did in an extraordinary manner, often *make choice* of perſons to be ordained; and directed the Apoſtles by Prophecy, or ſome other way of *guidance*, whom they ſhould make choice of. To which purpoſe [n] *Clemens Romanus* ſpeaks of the Apoſtles, δοκιμάσαντες τῷ πνεύματι, chuſing and *approving by the Spirit*, thoſe whom they ordained *Biſhops and Deacons*. And [o] *Euſebius* from *Clemens Alexandrinus*, declares as a certain account of Hiſtory, concerning S. *John*, that he *ordained Biſhops*, and others of the Clergy, of perſons τῷ ὑπὸ τοῦ πνεύματος σημαινομένων, *who were ſignified and marked out by the ſpirit.*

[n] Ep. ad Corinth. p. 54.

[o] Euſeb. Hiſt. Eccl. l. 2. c. xy'.

39. Now how *ſevere* this Writer is enclined to be, againſt ſuch like Arguments, produced by others againſt his opinion, from Texts where there is no mention at all of *Prayer*, we may diſcern by this inſtance. When he took notice that that Text *Rom.* 15. 6. *that you may with one mind and one mouth glorify God*, was produced, as well it might be, in favour of Forms: he breaks out into a ſwelling paſſion, and in contempt cries out [p] *Ridiculous! is there in that Text a word concerning Prayer*, &c. Now though there be in

[p] Reaſ. Acc. p. 142.

Ch. II. in that Text, a more general expreſſio of *glorifying God*, of the practice and e ercise of which [q] *Prayer* is one part o branch: yet if there had been no ſuc expreſſion, if I had been of his Counc I would have adviſed him to milder e preſſions, for his own ſake, towards ſu ways of arguing as himſelf maketh u of, but with leſs ſtrength and evidence.

40. Another place of Scripture he pro duceth is, 1 *Pet.* 4. 10. *As every one ha received the gift, even ſo miniſter the ſa one to another*, &c. Now this Verſe is b [r] many Writers, underſtood of *givi alms*, to which ſenſe its Connexion wi the former Verſe doth incline. But if be underſtood concerning any *miniſ rial abilities*, of which the following Ver diſcourſeth, the main part of what I me tioned in the ſecond and third Anſwe to the forecited place of Scripture, w equally agree to this. And indeed th place cannot be underſtood, to have an particular reſpect to *Prayer*; ſince i ſpeaks of *miniſtring one to another*: Wher as in *Prayer*, and all proper acts of *wo ſhip*, as well as in *ſacrifice*, he that min ſtreth, miniſtreth only to *God*, to whom alone the Prayers and Service of the Churc was directed.

41. He mentioneth alſo *Rom.* 12. 6 *Havin*

[q] Grot. in Rom. 15. 6. *i. e.* Ut cum Deum laudatis, eiq; preces fundatis, faciatis id, non tantum eodem verborum ſono (ſicut δοξολογεῖν & λιτανεύειν fieri ſolebant) ſed & animo pleno mutuæ dilectionis.

[r] Dr *Hammond* in loc.

Having gifts, differing according to the grace given to us, whether Prophecy, let us propheſie according to the proportion of faith. Ch. II. But the ſame Anſwer will fit this place alſo: for neither here, nor in 1 *Pet.* 4.10. is any mention at all of *Prayer*, but the other gifts, which the Apoſtles had their particular eye upon, are expreſly named in the following Verſes, in both theſe Chapters. And yet if the Apoſtle had then commanded them to have uſed ſuch *expreſſions in Prayer*, as they were furniſhed with by the gifts of the Holy Ghoſt, as [f] *Grotius* ſeemeth to think, that *praying in the Holy Ghoſt*, Jude *v.* 20. is to pray, according to the *dictates* of the Holy Spirit, (which yet is more probably, from the connexion of that phraſe, with their *moſt holy faith* preceding it, and the *love of God* following it, to be underſtood of the *grace* of the Spirit) this would not have a like reſpect to us now, ſince the like *dictates*, and effuſion of *ſpiritual gifts* are not now afforded. They then not only prayed, but alſo *ſung* by the peculiar guidance of the Spirit, as is manifeſt, 1 *Cor.* 14. 15, 26. and were therefore *infallibly guided* in both; but neither aſſiſtances of *infallibility* are now pretended to, from the divine ſpirit, ſave only in the deceits of *Popery* and *Enthuſiaſm*,

[f] Grot. in in Jud. 20.

Ch. II. Reaſ. Acc. p. 18,19.

ſiaſm, nor will our Author allow, that *new hymns* ought to be compoſed by the exerciſe of gifts.

42. And he produceth *Rom.* 12. 3. where the Apoſtle requireth every one to think of himſelf *ſoberly*, *according as God hath dealt to every man the meaſure of faith*, and giveth us the laſt part of this Verſe in *Greek*, as if there were ſome ſtreſs to be laid thereupon. But this appears to be ſo little to his purpoſe, that I cannot gheſs what he aimed at herein, unleſs it be that a Miniſter ought to think himſelf able, by his conſtant gifts, to *outdo* the perfection of *Liturgies*; which is directly againſt what the Apoſtle enjoined in the former part of that Verſe, that *no man ſhould think of himſelf more highly, than he ought to think*. For I conceive it to be a manifeſt truth, that there is now *no man whoſoever he be*, who by conſtant alterations, and making *new Prayers*, according to his own abilities, can perform theſe ſervices at all times, with that exactneſs, which may be had in a Form: but he will ſometimes either *omit* ſomething expedient, or be defective in *due expreſſion*, or be wanting in that *pithineſs*, cloſeneſs and comprehenſiveneſs, which may be provided for by a Form.

43. Now

43. Now as there is not one word in any of these Texts, concerning the particular use either of *extraordinary* gifts, and much less of *ordinary* abilities, in publick *Prayer*; so I cannot see, how any Christian can conceive, that they were at all intended against the use of *Forms*; unless he can first perswade himself, that these Apostles intended to *contradict* the direction and command of our Saviour, concerning the *Lords Prayer*. Ch. II.

44. Having now sufficiently, as I hope, answered what he produceth as his *Argument*, I shall not take notice of those other particular *Answers*, which he mentioneth, as having been by some given to this Argument, and unto which he gives his replies: though several of them are sufficiently vindicated, from what I have said. But there are two or three other passages in this Chapter, which I shall briefly reflect upon.

45. His description of the *gift of Prayer*, for the *publick service* of the Church, as being [u] an *ability to express ones mind fitly to God in Prayer*, is very defective and imperfect, especially in two things, though I use the phrase of the *gift of Prayer* here, improperly in his own sense. 1. In that he accounts this ability of composing or forming Prayers, to consist only

[u] p. 6, 8. *This Authors account of the gift of Prayer very deficient.*

Ch. II. only in a perſons being able to *expreſs* his mind, whereas it is chiefly to be provided that the *conceptions* of his mind be ſober, and well ordered, comprehenſive, and every way ſutable to the nature of the duty. 2. In that he only mentions the expreſſing *his mind*; Whereas in publick Prayers, it is not a mans own private deſires or wants, ſo far as they are peculiar to himſelf, which he is to *preſent* to God; but he is to expreſs what is fit, to repreſent the minds of the *whole Aſſembly*, and the common deſires and wants, and joint Devotions of all the Congregation.

46. Another place I ſhall examine is, where he tells us *they* [x] *think it will be hard to find nine or ten thouſand Scholars in* England, *furniſhed with the gift either of praying or preaching, in any tolerable manner: and one great reaſon is, becauſe they have been ſo tied to a Liturgy, that they have never applied themſelves to the ſtudy of the Scriptures, and their own hearts, as they ſhould.* Thus in this place and in many others, he takes any occaſion to reproach, and caſt dirt upon the Miniſtry of the Church of *England*; even to ſuch exceſs, as ſometimes to call them (though he excepts very many particular perſons from that charge) [y] *an ignorant, lazy*

[x] p. 9, 10.

His defaming the miniſtry of our Church is unjuſt, and unreaſonable.

[y] p. 124.

lazy and ſottiſh Miniſtry. And he is the more liberal in theſe exorbitant Cenſures, when he doth withal beſpatter our *Liturgy*, as in both theſe places, or what he terms [z] *that pitiful thing called Uniformity, in words, and ſyllables, and phraſes.* Ch. II.

[z] p. 149.

47. Now I conceive my ſelf abundantly warranted to ſay, that the *abilities* of the preſent Miniſtry of the Church of *England* are ſuch as were never in this Church *outdone* (if equalled) in any foregoing Age; nor as I verily believe, in any other part of the Chriſtian World, ſince the Apoſtolical times, in any Church of ſo large extent. And it is an eaſy thing, but mightily unworthy of a Profeſſor of Chriſtianity, to ſpeak bad and evil words of the moſt worthy men and things. But doth the uſe of a Liturgy hinder men from *ſtudying the Scriptures*, or their own hearts, (which is a loud *calumny* upon our Miniſtry, and many other excellent perſons, of eminent piety and goodneſs, who have a very high value for our Liturgy) and were the ancient *Fathers*, and our firſt *Reformers*, and their Succeſſors, who cloſely adhered to a Liturgy, men of no *underſtanding* in the Scriptures, and men of no *piety* of heart, or holineſs of life? Or is the dayly *reading the Scriptures*, as

Ch. II. is done in the Liturgy (and by the *Miniſtry of England* at other times alſo) that which muſt hinder mens *ſtudy and underſtanding* in them? and is the conſtant uſe of *morning and evening* devotions, which the Liturgy directeth, the great obſtacle to piety, and to mens taking ſerious care of their *own hearts*, to have them poſſeſſed with *fear* and reverence of God, and *diſpoſed* to the exerciſes of Religion, and univerſal obedience? And what a wild accuſation is this, to *revile* and aſperſe a National Miniſtry at random, and at a venture, concerning ſuch things, wherein every Reader may diſcern, that it is impoſſible for him to know what he ſpeaks to be true, and others, bleſſed be God, know them to be falſe?

48. And I wiſh our Author be not himſelf defective, in ſome part at leaſt, of what he chargeth upon others. For in *ſtudying the Scriptures*, he could not but meet with Precepts againſt *evil ſpeaking*, *falſe accuſing*, *raſh judging*, and *uncharitableneſs*; and in ſtudying his *own heart*, he would diſcern, whether he had not offended in any of theſe. And I preſume him (though I am not very certain who he is) to be ſo much a Scholar, as to know that διάβολος, the uſual Greek word for the Evil one, doth properly and primarily

rily ſignify a *Calumniator*, and it is thence unlikely, that any of the ſpirit of Chriſtianity ſhould be contained in reproaching others, which *Nazianzen* accounted to be [a] μέγιστον κακὸν, one of the *greateſt evils*. Ch. II.

[a] Naz. Orat. 53.

49. In Anſwer to ſuch words, I could alſo without much pains, find out *defaming* and reflective expreſſions, if I were enclined that way; but I am content herein to be inferiour to him, but truly *ſorry* to ſee what liberty he ſometimes gives himſelf in ſuch things. I have long ſince learned, from the *example* of our Lord and Saviour, from the *rules* of the Chriſtian Religion, and particularly from our *Church-Catechiſm*, to *keep my tongue from evil-ſpeaking, lying, and ſlandering*. And if he will not take it ill from me, which I aſſure him, I intend no otherwiſe than with a truly charitable mind; I dare confidently affirm, that if he ſhall pleaſe to be a ſtrict obſerver of ſo much, though it be out of our Liturgy, he will not thereby be the worſe man.

50. And I hope he may be the leſs offended with me for this Counſel, becauſe I do not write it out of any private provocation, or any apprehenſion of diſreſpectful expreſſions towards my ſelf. I acknowledge his expreſſions towards me

Ch. II. in particular, to have been *very civil and courteous*, and I thank him for them. And I ſhall not return to him any thing unmeet. But I ſhould not be faithful to the *truth*, nor to himſelf, if I ſhould not ſhew the weakneſs and miſtakes of his Arguments, ſo far as I diſcern them. And the duty I owe to the *Church*, of which I am a member, cannot well be diſcharged, without taxing his *reproachful words* againſt it, where I meet with them.

51. What he ſpeaketh concerning [b] *Hymns and Anthems*, I ſhall have occaſion to take notice of in the next [c] Chapter.

[b] p. 18, 19.
[c] Ch. 3. Sect. 2. n. 38, &c.

CHAP.

CHAP. III.

Of Devotion, *and attentive fervency of mind in* publick Prayer: *and whether the uſe of Liturgies be hindrances, or helps therein.*

SECT. I.

His pretences for Forms of publick Prayer, being an impediment *to attention and fervency, examined, and the contrary manifeſted.*

HIS ſecond Argument againſt the lawfulneſs of the ordinary publick uſe of *Forms*, by him who hath abilities of expreſſing himſelf without them, is, that they *hinder the attention, intention and fervency, both of Miniſter and people*, and therefore [a] *may not be uſed.* But this charge againſt well-ordered Forms, can never be made out: and his proofs will appear very weak and ſlender.

[a] Reaſ. Acc. p. 23.

2. Now I freely acknowledge and aſſert, that in our Prayer we ought to have a holy and *Religious ſenſe of God*, and of *Jeſus* our Mediator. We ought alſo to be

Pious devotion greatly needful in Prayer.

Ch. III. be ſerious in minding and attending to the duty in hand, and as free as may be from diſtractions: and to have a lively exerciſe of *faith*, *hope*, *reverence*, and ſuch other Chriſtian Graces, as I mentioned in [b] n. 2. the [b] former Chapter. And the more devout we are, to the higher degree we are raiſed of this temper, and active diſpoſition of mind. This is indeed of great conſequence in our addreſſes to God, and [c] Aug. de Temp. Serm. 157. as [c] S. *Auſtin* ſaith, *Prayer being a ſpiritual thing, it is ſo much the more accepted of God*, by how much our ſpirits and affections are anſwerable to this duty. If this be what he means by his attention and intention; it will be readily granted, that that way or *model of ſervice*, which hinders theſe duties, and is not conſiſtent with their exerciſe, is thereupon *unlawful*. And this ſeems to be his ſenſe, when he [d] p. 33. ſaith, [d] *attention is for the ſoul*, hoc agere, [e] p. 34. *to do what it pretends to do*: and by [e] *intention* and fervour, he means, an *holy zeal and heat* --- of the *inward man*, of *ſorrow in confeſſion*, *deſires in petition*, *joy in thankſgiving*. But there may be too great a ſtreſs laid upon *zeal*, *earneſtneſs* and fervency: ſince this is ſometimes found, even to ſome degree of *ecſtaſie*, in men of hot heads, ſtrong imaginations, and deluded minds, in whom it is far from

from the temper of ſober devotion. And an *awful reverence* of God, a Religious and *godly fear*, a humble ſubmiſſiveneſs, and ſober exerciſe of other Chriſtian graces, is far to be preferred before it. Now I doubt not, but that a pious man may pray ſeriouſly, religiouſly and affectionately, either in the uſe of a *Form*, or without one; but I think the former hath in many caſes the advantage, and eſpecially in the publick ſervice of the Church, as may hereafter appear. Sect. I.

3. When he comes to prove, that the uſe of ſet Forms of Prayer *hindreth attention* and fervency, he uſeth high words, and ſaith, [f] *it is to them next to a demonſtration*, and [g] *it is impoſſible for any without ſelf-condemnation to deny it*. But if after all this, his proofs ſhall appear ſhallow and inſufficient, then theſe will be evinced to be raſh words, and talking laviſhly with immoderate confidence.

[f] p. 25.
[g] p. 26.

4. In his diſcourſing concerning *attention*, inſtead of Arguments he propoſeth three queſtions, which he would have conſidered. Firſt, [h] *Whether it be poſſible for any perſon, to read any diſcourſe, with that degree of attention of thoughts, as he muſt pronounce the ſame with by heart.* To which I Anſwer, that it is certain this may be eaſily done, and I think it ſtrange it ſhould

[h] p. 25.

Diligent attention may be eaſily given to what is read.

Ch. III. ſhould be queſtioned. How uſual is it to read the *Scriptures*, and *other Books*, with as great attention, as the ſame things can be ſpoken without reading? Particularly in conſidering his *Arguments*, I ſhould have thought him big with ſtrange conceits who ſhould tell me that I muſt take at the pains of getting them without Book, before I could *attend to their ſenſe*, and I know I can do it better, by viewing them in his Book. If our Author can not do thus much, he cannot be of capacity to make any great proficiency, by any thing he hath read: and he muſt be the unfitteſt man, of any I know, to anſwer other mens Writings, when he can not well *attend* to their *ſenſe* in reading them. And it is ſtrange to me that any man ſhould write a Book, if he think no man can much attend to its ſenſe in reading it; and he that is of this opinion needs not be much concerned how carelesly he writes.

5. The ancient Chriſtians declared, that reading the *Holy Scriptures* to have had a mighty efficacy upon their minds and ſpirits, inſomuch that the devout Reader was thereby, as [i] *Origen* expreſſeth it, in a manner *inſpired*: which could not have been, without a diligent attention to them. But if our Authors way of Di-

[i] Orig. cont. Celſ.

cour-

course were of any force, the delivery of Christian Doctrine by *Oral Tradition*, must be much more *vigorous*, lively and powerful, than by the *Scriptures*. I confess, he doth make a particular exception concerning the *Scriptures*, when he speaks of oft reading what we are before acquainted with; and saith, [k] *God hath secured an abiding reverence for them in all pious souls*. But I suppose he doth not mean, that this is done in any extraordinary and *miraculous manner*. And it is plain, that even the Scriptures are read by many with *carelesness*, and have been long observed to have been *perverted*, and abused by [l] Hereticks. Wherefore the reverence that pious men have for the *Scriptures*, in reading them, is chiefly with respect to *God*, because they are his *word* and his *laws*, whereby his will is declared to men. But since as [m] S. *Aug.* observed, when we pray, we *speak to God*; and when we read, *God speaks to us*; a Religious honour and *fear of God*, so far as it prevails, will secure a reverence to the *frequent use* of the same Prayer, because therein also we have to do with *God*, and address our selves unto him.

Sect. I.

[k] p. 27.

[l] Iren. adv. Hær. l. 1. c. 1, & c. 15. Tert. de præscript. adv. Hær. c. 17.

[m] Aug. de Temp. Serm. 112.

6. A second thing he would have considered, (which, as the former, hath particular respect to him that Ministreth) is,

whether

Ch. III. *whether any thing can more conduce to*
[a] p. 26. *the thoughts upon the duty, and God,*
than *when a man can truſt his affection*
to thruſt out words. Now having con-
dered this, I think it paſt all doubt, th
a devout ſenſe of *Gods preſence*, and
his purity, and of the great aſſurance w
have of his readineſs to help and bl
them who *Religiouſly* and diligently ſe
him, together with humble conſiderati
ons of our *dependance* upon him, and
careful preparing our hearts to approac
unto him, do wonderfully more conduc
to *fix our thoughts* and minds upon G
and our duty, than uſing our own wor
with freedom of expreſſion, and a vol
ble tongue can do. And by this method
the *whole Chriſtian Aſſembly*, as well as th
Miniſter, may be prepared for the righ
performance of this ſervice. Our Author
method may occaſion him who *min-*
ſtreth, to attend the more carefully t
his *words*, but this only is that, whic
commands and guides the *heart*. And tha
mens hearts may be as much *compoſed*, an
their Spirits as fervent, in the uſe of
ſet Form, as in any other way, is mani
feſt from what I formerly obſerved, [o] th
our Saviours *praying more earneſtly* in h
agony, was in *repeating* again and agai
the ſame words. And the *Leyden* [p] Pro
feſſor

A pious temper of mind doth more fix mens hearts on God in Prayer, than the greateſt freedom of expreſſion can do.

[o] Libert. Eccl. B. 1. Ch. 4. p. 135.
[p] Syn. pur. Theol. Diſp. 36. n. 33.

Sect. I.

feſſors obſerved, that when upon his Croſs he ſaid, *my God, my God, why haſt thou forſaken me?* he uſed a *Form of deprecation from the Pſalmiſt*; and yet ſure no Chriſtian can think, that he the leſs attended to what he ſpake.

7. The third thing he would have conſidered, is, *whether any ſuch attention be to be expected from people* [q] *to Forms of Prayer, which they oft hear, as to a conceived Prayer?* Now that part of attention, which conſiſts in conſidering the way and *manner of expreſſions, conceptions* or *method*, is like to be the greater in the uſe of a conceived Prayer, by reaſon of its being *new:* but this is of no benefit to *Religion*, but a real hindrance to true devotion. But a pious attention of ſoul, to *join in the matter of Prayer*, may be the better performed, by perſons Religiouſly diſpoſed, in a ſet Form, when they know before-hand what Prayers they are to preſent, and come prepared to join in them.

[q] p. 27.

Of the attention of the People in Prayer.

8. But to render what he aims at the more plauſible, he ſaith, [r] it is at leaſt an *ingenious obſervation*, that *God to ſtir up his peoples attentions and affections tells them, he would do a new thing:* and that I did in my Preface to my *Libertas Eccleſiaſtica* ſay, *the humour of this Age is more apt*

[r] Ibid.

God requires attention to his word in known duties as much as in new things.

Ch. II. *apt to ſeek for new Books, than to read o ones.* Concerning what he firſt obſerve 1. The Scriptures ſometimes call that *new thing*, which is ſo wonderful and m raculous, that the like was never hear before. Thus when the earth was to op *its mouth*, and ſwallow up *Corah* and h Company, this is called *Gods making new thing*, Num. 16. 30. The like expre ſion is uſed in *Jer.* 31. 22. which Te was by the [f] ancient Writers expounde concerning the *miraculous conception Chriſt.* But are varied expreſſions thing of this nature? 2. Doth God never inten to ſtir up the attentions and affections o men by his word, but when he tells the he will ſpeak or do a *new thing?* Surel God declared, *Jer.* 7. 23. – 28. that th command of *obeying his voice*, was th which all the Prophets had urged, an yet he did not thereupon allow, that i ſhould be the leſs attended to. An whereas in this very page he ſaid, th God hath *ſecured an abiding reverence,* i *all pious ſouls to the holy Scriptures*, it wa not ſo *ingenious an obſervation* as our Au thor thought it, to contradict himſel here, as if no ſuch *reverence and attenti* would be given by Gods people to hi word, but in *new things.*

[f] Hiçron. in loc. Aug. de Temp. Serm. 9.

9. And which way ſoever in othe thing

things, the *genius* of men, and the *humour of the age* may tend; true *devotion in Religion* always enclines to the same things; to wit, to *glorifie* God for his infinite excellency, to *praise* him for his abundant goodness, to *confess* our sins, and *implore* his pardon, grace and protection; and the blessings both of this life and of eternal life. He who would leave out these *old and constant matters of Prayer*, will but badly guide others in that duty: and they who are diligently attentive to what is *new* in the variety and novelty of expressions, but neglect attention to these *old things*, will not be the better Christians. Our Author tells us, *none gives that attention to a discourse or story he* [t]*hath heard an hundred times over, that he gives to a new one.* And I wonder he should have no greater sense and understanding in these things, than to argue from such comparisons. For though in things that tend to *instruct* mens *understandings*, or *gratifie* and humour their *fancies*, those things which are new, do most affect them; yet in the *exercise of grace*, the fear and reverence of God, and desires after the same kind of divine blessings, are more serious and earnest in those persons, who by a *long continued practice*, have accustomed themselves to these very

Sect. I.

[t] Ibid.

A devout temper not like that of hearing a Story, to be pleased only with new things.

Ch. III. things, than in them who have been hitherto ſtrangers to them, and *unacquainted* with them, and to whom they are altogether *new things.*

Of fervency in Prayer.

10. He next comes to prove, that *fervency and intention* of ſpirit in Prayer, is hindred by the uſe of Forms. To this purpoſe he ſaith, [u] as to him that *miniſtreth*; *there is a great deal of difference between words following the affections, and affections following the words.* And this he ſaith is an old Argument of *Didoclavius.* And the very ſame was urged by [x] *Ameſius*, and therefore ſurely was thought to be the beſt Argument, theſe Writers could meet with. And our Author alſo ſaith, [y] they *believe the people do find a different flame in theſe Prayers: but it is not eaſy to aſſign the reaſon* of the difference.

[u] Reaſ. Acc. p. 28. & p. 52.

[x] De Conſcient. l. 4. c. 17. qu. 4.

[y] p. 31, 32.

A Religious man is more devout in a Form of Prayer by his frequent uſe of it.

11. Now here I grant, that in ſuch a Form of Prayer, as the perſon hath never before *read or uſed*, there can be no particular previous preparation of heart or affections, to join in the ſeveral Petitions thereof; and this in the *firſt uſe* of ſuch a Form, I admit and acknowledge to be a *diſadvantage to devotion.* But if thus much be true, it will manifeſt, that the *people* muſt be hindred in the fervency of their devotions, by joining in a *conceived Prayer:* becauſe being unacquainted

ted before-hand, with what would be therein expreſſed, *their affections muſt follow the ſpeakers words.* And thus the former part of what he aſſerts, doth wholly undermine and diſprove the latter, which was laid down without any proof at all: and this is the more conſiderable, becauſe the *devotion of the people* or the whole Congregation, rather than of the Miniſter, is chiefly to be regarded in publick Prayer, and on their part lyeth this diſadvantage. Sect. I. *Of affections following words in Prayer.*

12. But in ſuch an *ordinary Form*, which he who miniſtreth is well *acquainted with*, there is no ſuch impediment to his devotion. For he may come with his heart particularly diſpoſed, to apply himſelf to God for thoſe ſpecial bleſſings (and ſo may *the people* do alſo in the like caſe) and ſo the *pious diſpoſition* and acting of his ſpirit, as to thoſe particular Prayers, is not only the ſudden conſequent of his preſent reading thoſe words, but is *previous* thereunto. But here I cannot but take notice of our Authors great *partiality*, concerning the preparation of mens hearts to Prayer. He declares in his own way [z] that a premeditation of the *greatneſs and majeſty of God, and of ones own vileneſs*, &c. are of great uſe: but to him who uſeth [a] *preſcribed Forms*, he allows [a] only *This Author partial.* [z] p. 26. [a] p. 28.

Ch. III. only that there may be *ſome general previous preparation of affections*, but it is *hard to keep them warm ſo long, as until he comes to his work.* Thus prejudices hurry men into the moſt unreaſonable abſurdities, and unaccountable cenſures of others. And that we may further ſee how much this Writer fights in the dark, and doth not weigh the force and tendency of what he urgeth; to prove Forms to be an obſtruction to fervency in Prayer, [b] he tells us, they [b] *think it not poſſible, that the words of another ſhould ſo well fit our hearts, and be ſo expreſſive of raiſed affections as our own.* Now theſe words are of no weight againſt Forms, ſince they may beſt expreſs what things we *ought to deſire:* But I ſuppoſe he did not conſider, that what he thus ſpeaks, tends to declare, that the people cannot with *fervent affections* join with the Miniſter in any Prayer whatſoever, becauſe they are not their own words: and then all *publick Prayer* fitted to the people muſt be *condemned*; and ſo they muſt either take up with the *Quakers ſilence*, or the *Romiſh ſervice*, where the Aſſembly are not capable of underſtanding, and conſequently of joining with the Prieſts in their Service.

[b] p. 28, 29.

Some things urged againſt forms of Prayer, will equally conclude againſt all publick worſhip.

13. But he hath another thing to urge, which particularly concerneth the *Miniſters*

ſters reading of a Form: and that is, that then [c] the *ſoul looks through the eye, and is diverted from its contemplation upon God.* His ſenſe is, that the looking upon the words in the Book, muſt hinder his heart from being directed unto God, becauſe as he after ſaith, [d] *it is impoſſible, that any created being ſhould in the ſame action duly intend two objects.* Now our Author is ſo unhappy in his Arguments, that they not only *recoil* with equal violence upon himſelf, but what he urgeth, is againſt all *vocal Prayer*, whether of Miniſters or others, in publick or in private; and alſo againſt others joining with them. For the *conſidering of words, phraſes*, method and ſenſe, is a different thing in conceived Prayer, from the *directing the heart* and ſpirit unto God; and this muſt take up more of his mind and thoughts, than the looking upon a Book doth. And the *peoples hearing* and obſerving the words of Prayer ſpoken, is as different a thing from the motions of the mind toward God, as the *ſeeing* the ſame words is. But in truth, ſince the main uſe of *words* is, that they are to expreſs *things*, the uſe of the *ſame act* about the word and the thing ſignified by it (as to underſtand each of them) or the uſe of ſuch *different acts* about the word and the thing ſignified

Sect. I.

[c] p. 29.

[d] p. 31. *and the ſame ſence* p. 52.

Reading or hearing words hinders not the minding the ſence of them.

Ch. III. fied by it, as to read or hear the one, and to understand or be affected with the other, are no impediments at all to the vigorous actings of our souls and minds. He must be no ordinary man, that is able to make out, that the seeing or hearing the words of any Proposition or Discourse, hindreth from clearly *understanding the sense* thereof, when these words are wholly subservient to the thing, to express the sense and meaning thereof. Nor can I be perswaded, that I *affect* any thing of God or goodness the less, for hearing or reading such words, as represent and express them, or direct and excite my affections towards them. And withal he who is well acquainted with a Form of Prayer, needeth no industrious exercise of his eye in the use thereof.

Manifold advantages to piety from the use of Forms of Prayer.

14. But on the other hand, since in such *conceived Prayers* as our Author pleads for, the Ministers mind must be imployed in *considering* and conceiving and digesting his *words*, and his *method*, and *sense*; and is apt to be sometimes *solicitous*, lest he do amiss in any of these, and may sometimes have *pleasing reflexions* upon his own fluency; or the contrary; these things may more justly be esteemed hindrances to his devotion. And besides what I have abovesaid concerning the devotions

devotions of the *people*, the using conceived Prayers as the *publick ſervice of the Church*, may be an impediment thereof, upon theſe ſeveral accounts. Sect. I.

1. They are not certain, that they can *join* in the matter of a new conceived Prayer, till they have well conſidered it, and therefore are the more apt to heſitate concerning it. 1.

2. In the time of Prayer they may be too apt to give their minds liberty of obſerving the *expreſſions*, and the manner of the *compoſure* of the Prayer, either to *judge* of it or *imitate* it, which tend to diſtract the mind, and divert it from the worſhip of God. 2.

3. And they further want this benefit which attendeth our publick Form, that the joining in that Prayer, which is with *one accord* put up to God, in the ſeveral Aſſemblies of our Church, may reaſonably be, and to many is, a quickning of their devotion, from the benefit of *Chriſtian Unity*, and the [e] promiſe annexed thereunto, *Mat.* 18. 19, 20. Concerning which Text S. *Cyprian* obſerved, that though ſome, not conſidering the whole diſcourſe, made uſe of the laſt clauſe to encourage *diviſion*: yet it appears from the Connexion of that with the former Verſe; *If two of you ſhall agree*, &c. that, [f] *ſi collecti unanimiter oraverint, duo aut tres licet ſint, impetrare poſſunt de* 3.

[e] Biſhop *Sparrow's* Rationale of Com. Prayer, p. 9.

[f] Cypr. de Unit. Eccl.

Ch. III. *Dei Majeſtate, quod poſtulant; if they be gathered together with one accord, though they be but two or three, they may obtain what they ſeek for of the divine Majeſty.* And therefore there may be a greater hope of obtaining thoſe very things, which we particularly know to be the joint deſires of ſo great a number of

4. Chriſtians. 4. Beſides this, there are very many perſons, who have not that *quickneſs of capacity*, which is neceſſary for their hearts and affections to go along with *new Prayers*, who yet can piouſly and devoutly join in thoſe they have been

5. well acquainted with. 5. And withal, whenſoever there are (as is too frequent) any *impertinencies*, or unadviſed and *unbecoming expreſſions* in conceived Prayer, or whatſoever is the reſult of *paſſion*, *imprudence*, negligence, weakneſs or bad principles and erroneous opinions, this muſt be expected to be a diſturbance and hindrance to the fervency and *devotion* of the Auditors.

Whether in the Apoſtles times all publick worſhip was performed by extraordinary gifts.

15. But becauſe I am apprehenſive, that ſome may be apt to think, that much of what I have ſaid in the preferring the uſe of *publick Forms* to other conceived Prayers, may ſeem applicable at firſt view, to the *Apoſtolical times* alſo, as if the uſe of their *miraculous gifts*, when they

they uſed no Forms, were to be under- Sect. I.
valued, I ſhall therefore deſire theſe things may be conſidered. Firſt, that as it is manifeſt, that under the Old Teſtament, they who had the gift of *prophecy*, were not at all times under the ſpecial impulſes of the divine ſpirit; ſo it is neither certain nor probable, that in all the Primitive Churches, theſe *extraordinary gifts* were conſtantly afforded to all its Miniſters, for the performing all their Miniſtrations thereby. The Apoſtle's directions to *Timothy*, to *give attendance to reading*, meditation, care and diligence, 1 *Tim.* 4. 13, 15, 16. 2 *Tim.* 2. 15. do ſeem plainly to evince the contrary. And ſince the *Jewiſh Church*, both at, and before the coming of our Saviour, made conſtant uſe of *Forms of Prayer*, as hath been obſerved by divers [g] learned men, and the ſame hath been particularly proved, both from their *Talmud*, and *Rituals*, as well as from their other Rabbins by [h] Mr *Selden*, as was obſerved by Dr *Hammond*, in his view of the *Directory*, *Ch.* 1. *Sect.* 15. and alſo by [i] Dr *Lightfoot*; and conformably hereunto, the *Baptiſt* and our *Saviour*, taught their Diſciples *Forms of Prayer*: I ſee no reaſon at all to conclude, that the publick Prayers in thoſe early Primitive times, were never performed

[g] Buxt. Syn. Jud. c. 5.

[h] Seld. in Eutychium.

[i] Hor. Heb. in Mat. 6. 9.

Ch. III. formed by the uſe of *Forms*. But of this the Reader may judge more when he hath read to the end of this Chapter.

16. Secondly, When they had theſe *extraordinary aſſiſtances*, it is but reaſonable to think, that the Holy Spirit did not *put* them upon deſigned conſtant uſing *variety of words*, and new phraſes, in thoſe things which were their common and uſual parts of worſhip. For ſince our Saviour himſelf ſhewed his diſlike to the πολυλογία, or many and *various words* in Prayer, and gave an example for the due performance of it, in his *comprehenſive Form*; the Spirit of God in the Primitive Chriſtians, acting according to the will of God, would not guide them to what was contrary to our Saviours preſcriptions. Thirdly, Where there were ſuch extraordinary motions of the ſpirit, for the *compoſing Prayers, Pſalms or Hymns*, theſe were free from thoſe diſadvantages I have above expreſſed, which attend conceived Prayers of other men. Under thoſe impulſes, the *ſpeaker* need not be ſolicitous in his thoughts, about words and compoſure. There could be no *defects* in the matter, or fulneſs of expreſſion, where theſe things were directed by the guidance of the Spirit. And the plentiful effuſion of that Holy Spirit, tended

Great difference between Prayer by Apoſtolical and extraordinary gifts, and other conceived Prayer.

tended rather more to promote *inward* Sect. I.
fervency, and devotion of pious men, both ſpeaker and hearers, than to guide their expreſſions, ſince grace and holineſs were his chief gifts, and principal deſign. And the people could not make any *doubts* or demurs, about their ready conſent to every part of thoſe ſupplications, which were directed by extraordinary inſpirations. And the knowing that they were the ſpecial *motions of the Holy Spirit*, would both excite their attention, and raiſe the exerciſe of their faith and hope, in a firm confidence that thoſe *interceſſions by the Holy Spirit*, being certainly *according to the will of God*, were accepted of him.

17. Now though what I have ſaid may be ſufficient to anſwer his Argument, and to vindicate Forms of Prayer, from being any obſtructions to *ſerious piety*; yet with reſpect to this Argument, I ſhall deſire three things to be obſerved.

Obſ. 1. That *Attention*, and *intention and fervency*, as our Author expreſſeth them, is not the whole buſineſs, that is needful to be minded and taken care of in the *publick ſervice of the Church*, as he ſeems to intimate, both in the tendency of this Chapter, and particularly when he ſaith, [k] *Attention of thoughts is not all our duty in Prayer, intention of ſpirit, and fervency*

[k] Reaſ. Acc. p. 27.

Ch. III. *Other duties as neceſſary in Prayer, as intention and fervency.*

fervency of affections is alſo a prime requiſite. But men may be vigorous and earneſt in the exerciſe of all this, while the *matter of their Prayer* may not be in all things ſutable to the will of God, and even when ſeveral things which ought to be part of our Religious Addreſſes, are *omitted.* Wherefore there muſt be a chief care that the *matter* of our Prayers be rightly ordered, and that our *expreſſions* and behaviour be ſuch, as manifeſt a *due reverence* to the Majeſty of God. And in this Caſe, a well compoſed Form hath a manifeſt advantage above other Prayers.

18. And we muſt alſo take care that our *zeal* and devotion be *regular* and orderly, and that they do not croſs any other duties, which we are obliged to perform: and the care of ſuch duties, are in many Caſes of greater conſequence, than the *degree of fervency.* Thus if any man think he can be more fervent in his *private Prayers*, than in joining in any *publick ſervice*; he is not thereby allowed to neglect the *publick Aſſemblies*, and to retire himſelf at that time to his Cloſet: ſince this publick worſhip is a ſpecial homage we are to do to God, and is particularly *enjoined* in the New Teſtament, *Heb.* 10. 25. as it was in the Old Teſtament,

ment, and by the Laws of nature: And Sect. I.
if any man conceiveth, that a *different method* from that uſed in the Church, whereof he is a member, would more conduce to raiſe his *affectionateneſs*, he may not thereupon *ſeparate*, and make a Schiſm: but as a member of the Church he is to endeavour the preſervation of its *Unity*, and to *obey them who have the rule* over it, and not to intrude into the place of the Chief Governours. Otherwiſe *Schiſms* would be perpetuated and multiplied without end; and yet muſt they be all juſtified, ſince they have been generally obſerved to have appeared under the diſguiſe of exalting *Piety and Religion.* Other Caſes might be produced to the ſame purpoſe (as if a Miniſter could be more fervent in the publick Aſſembly, in expreſſing ſuch things as are peculiarly his own *private concernment*, or if the Jews thought their zeal for God to be the higheſt, and their ſervice to him the greateſt, in their oppoſing the Goſpel) but theſe may manifeſt, that this pretence, of *fervency being hindred by Forms*, if it were true, as it is not, is ſo ill managed by the Diſſenters, in being made a principle of *ſeparation*, that it could not juſtifie their undertaking.

19. *Obſ.* 2. There may be in many perſons

Ch. III. ſons a want of due *devotion*, or *attention and fervency* in the uſe of a Form; and yet this not at all proceed from the *Form* it ſelf, which therefore is not to be blamed; but from other manifeſt cauſes, which ought to be removed. It is not poſſible, that *well ordered expreſſions* of the matters of Prayer, and *Religious ſervice*, ſhould of themſelves hinder mens affectionate joining in them. Nor can I think that there is any hindrance in any Chriſtian whomſoever, of the *moſt Religious exerciſe of Chriſtian graces*, or of the moſt raiſed devotion in the uſe of a Form of Prayer; unleſs it be where perſons are under *prejudices* againſt Forms, or elſe are *negligent* in the exerciſes of Piety. And both theſe are faults of the perſon, which ought to be amended. It is too manifeſt, that the *cenſures* our Diſſenters unjuſtly vent, and the out-cries and oppoſitions they make, againſt our uſeful and pious publick Forms, hath made many, in their attendance upon the publick ſervice of God, more *irreverent* in their geſtures, and more *careleſs* of their devotion; and hath cauſed others to *neglect the publick*, and I fear all private exerciſe of Religion too; and have made others to engage in *ſeparation* with that giddineſs, that at laſt they know not where to ſtand, nor which way

Want of devotion in the worſhip of God, is the fault of the perſon, and not of the ſervice, in a well-compoſed Form.

way to go. And can they think they have hereby done *good ſervice*, either to God, or the ſouls of men, in occaſioning the worſhip of God to be by many *neglected*, and the minds of men to be *perverted* from true Piety? Our Author ſpeaking concerning Forms of Prayer ſaith, that [1] *it is a great cooling to a Chriſtians ſpirit, when his mind ſuggeſts doubts to him, whether this be a way, mode or method of worſhip, which God will accept.* This is one effect of ſuggeſting needleſs ſcruples againſt Forms, and which the Authors of them muſt Anſwer for. Sect. I.

[1] p. 40.

20. *Obſ.* 3. *Publick ſervice* being that, in which the whole Church is intereſted, it ought to be ſo ordered, as may fit the general temper of the *true Chriſtian ſpirit*, but muſt not be cenſured, if it ſuit not with the inclination of all particular perſons (which is not poſſible to be done) eſpecially where their minds are diſordered by *paſſion or prejudice*. And this due order is beſt effected, where there is moſt care taken of due *reverence* to God, and of uſing the beſt *conſideration*, for the digeſting and ordering all things duly, and according to the *rules of Religion*. But Forms have manifeſtly this advantage, of having been moſt *conſidered*; and of reverence to God, in not being *raſh and haſty*

That is the beſt model of worſhip, which is moſt guided by the rules of our Religion.

Ch. III. *haſty to utter any thing before God*, Eccl. 5. 2.

21. There are ſeveral other expreſſions, in the former part of this Writers third Chapter, which might deſerve ſome reflections. Some of them I ſhall wholly wave. But when he ſo oft inculcates, that we may not uſe leſs proper means, in God's ſervice,[m] if our *ſuperiours command*, or if *man command*, or *whoever require it*, with other ſuch like expreſſions, theſe things ſeem to have no favourable aſpect upon our Governours, but rather to inſinuate, that the Queſtion under debate is in the Iſſue, whether *Gods command*, or *mans* which is contrary to it, muſt be obeyed? But I hope I have ſufficiently ſhewed, that he hath ſaid nothing hitherto, to prove the Sanction of our Common-Prayer to be againſt the *command* of God. If it were ſo, he need not name, nor we would not plead, *the commands of men.*

[m] p. 22, 43, 44. & paſſim.

22. When he deſcribes the Souls attention in Prayer, to be its [n] *immediate contemplation of God:* his expreſſion here, and that in the margent ſeems to me to be too high for ſuch perſons, as have not out-done S. *Paul*, who ſaid, *now we ſee through a glaſs darkly.* And I ſhall only further note, that our Author is at ſometimes more kind and complying towards

[n] p. 33. & p. 61. In Prayer is required a more immediate intuition and contemplation of God.

wards, and hath more favourable expreſ- Sect. I.
ſions concerning the *uſe of Forms*, than at other times. For ſpeaking concerning Prayer without Forms, as moſt exciting fervency of affections, he ſaith, [o] *We believe this will juſtifie it ſelf to the experience of every pious deliberate ſoul.* But he yields a little farther when he ſaid, [p] *We do not think, but the experience of Chriſtians may be different in the caſe, and ſome may find the uſe of their own gifts the more advantageous, others may poſſibly find Forms more advantageous.* And in another place he ſaith, concerning attention in the uſe of publick Forms, againſt which he had levied ſo many forces, [q] *the Miniſter may (for ought we yet diſcern) do his work with equal attention of thoughts: for the attention of the hearers, we yet a little doubt it.*

[o] p. 32.
[p] p. 44.
[q] p. 53.

SECT. II.

A defence of ſome things urged in my Libertas Eccleſiaſtica, *to ſhew Forms no diſadvantage to devotion.*

FOR trying whether Forms were any *prejudice to piety* and Religion, I propoſed it [a] as *uſeful, to conſult the judgment of them, who are leaſt partial, and yet able to make a true eſtimate, and eſpecially to conſider the evidences of Reaſon, which may be produced.* This method this Author approves of; and undertakes firſt to examine what I mentioned under the former head.

[a] Lib. Eccl. B. 1. Ch. 4 p. 121.

2. And in the entrance upon it, he tells us (what I lately noted from him) of the *different experiences of Chriſtians.* And thence he ſaith, [b] *every one is bound in Prayer to uſe that lawful mean, which he finds moſt conducive to keep his thoughts attentive, and his affections fervent; ſo as one may be under an obligation not to uſe Forms, another under an obligation for the preſent to uſe them.* And then he declares, that things of this nature are *no fit matter for* a ſuperiours command; and compares it with ſuperiours *making a law*, that all Miniſters ſhould *pray with their eyes ſhut.*

[b] Reaſ. Acc. p. 45.

3. Now

3. Now concerning his former clause, Sect. II.
I desire it may be observed, that what ever is pretended, there is more of sincere piety and true Religious fervency exercised, in complying with a well ordered establishment, than by breaking it. For the preserving Unity, and giving due reverence to superiours, are duties which our Religion enjoin. And that Argument whereby [c] this Writer proves attention and fervency to be necessary, because *we must love the Lord our God with all our heart, and with all our soul*, doth also require an universal practice of all piety and *Religious obedience*: this being the love of God to *keep his Commandments*. And he who seriously minds his duty, must have a conscientious regard to *Unity*, order and the duties of due submission; and the observing them are not the way to make him less devout and fervent, unless we can imagine, that the *breaking* some of the divine Precepts, is a way of *preparation* to fit and dispose us for the *keeping* others. Whereas in truth, all practices of sin do more or less indispose men for the pious discharge of their duties; but Religion is so *Uniform*, that the exercise of one part of our duty, will never *hinder* a pious man from the best performance of another; nor can it, unless the

[c] p. 24.

More of piety and fervency in the keeping peace and unity, than in breaking them.

Ch. III. duties of Religion ſhould *thwart and croſs* one another; to aſſert which, would be a reflexion upon God himſelf. And I have in [d] another place obſerved, that the *promiſes* of Gods grace and preſence, are chiefly made to them who *embrace Peace and Unity*; and that therein is the greateſt *encreaſe* of Chriſtianity, in perſons who are ſerious and diligent.

[d] Libert. Eccleſ. B. 1. Ch. 1. p. 16, 17, 18.

4. And concerning the *acceptable worſhipping of God*, I deſire that it may be further conſidered, that when our Saviour commands him, who *brings his gift to the Altar, if his Brother hath ought againſt him, to go firſt and be reconciled to his Brother, and then come and offer his gift*, Mat. 5. 23, 24. this Precept muſt needs be of the greater force, when it hath reſpect to the *whole Church*, or Society of Chriſtians, and alſo to our *ſuperiours*. For if the Church of which any one was a member, hath this *againſt him*, that he hath unwarrantably *broken its peace* and unity, and forſaken its Communion; and if his ſuperiours have this againſt him, that he hath *diſobeyed that authority*, which God and our Saviour hath eſtabliſhed, and hath not yielded due ſubmiſſion and reſpect thereto; he muſt according to our Saviours direction, firſt return to his duty, and be *reconciled* to

Breaking Unity and diſobeying ſuperiours ſlain Religious ſervices.

to thoſe whom he hath injured, before he can expect that God will receive his ſervice. Sect. II.

5. Concerning the fitneſs and reaſonableneſs of ſuperiours making *laws about Forms of Prayer*, I ſhall diſcourſe ſomewhat in [e] another place. But whileſt he compareth the *enjoining* a well-ordered *Liturgy*, which is really of great uſe to Religion, with *making a law* that all Miniſters ſhould *pray with their eyes ſhut*, which can be of no advantage: this looks too like a deſign of humouring the vain fancies of *unruly men*, in expoſing the pious actions of ſuperiours, to their contempt and deriſion; as if they were empty and fooliſh things. But theſe are not things to be ſported with; when according to S. *Peters* doctrine, 2 *Pet.* 2. 9, 10. the *ſpeaking evil of dignities*, is one part of the deſcription of them, whom God *chiefly reſerves to the day of judgment to be puniſhed.*

[e] Sect. 4. n. 3–8.

Publick eſtabliſhment of the order of worſhip to be honoured.

6. And there can be no *publick worſhip* in any Congregation, unleſs it be firſt determined to be either with, or without a Form. And is it allowable, and neceſſary for order, that he who *officiateth* in any Chriſtian Aſſembly, ſhould determine this by his authority; but only unfit, that our *Governours* ſhould determine any thing

Ch. III. herein, though God hath charged them with the *care of his Church*, and hath fixed in them a *ſupremacy in matters Eccleſiaſtical*? But if our Authors opinion be, as it ſeems to be by his diſcourſe, that all *private Chriſtians* ought ſo to determine themſelves, as to join in the ſeveral different modes of worſhip according as themſelves are inclined (and conſequently they muſt *change* theſe too, as oft as their inclinations vary; and all their *Church-Covenants* and obligations to continue in Communion with any particular Society, will be as unjuſt encroachments upon *Chriſtian Liberty*, as penal Laws and an *Act of Uniformity*) this alſo is very unaccountable. For this makes our Saviours *conſtitution of his Church* ſo far void, as to account the members born and baptized in an eſtabliſhed Church, to be under no obligation to the *guides* and Paſtors of the Church, but that they are wholly left to themſelves, to *ſeek or found a new one*, and it takes away all poſſibility of any future *eſtabliſhment*. And the Iſſue of this muſt alſo be at laſt, that it ſhall be neceſſary, that there be as many ſeveral ways of *publick worſhip*, exerciſed in every Precinct, as there are different opinions and fancies of men living in it, that none of them may be at a loſs, for ſuch a pub-

without this, great confuſion.

lick

lick worſhip which themſelves beſt approve. And likewiſe there muſt be no care of eſtabliſhing ſuch things, as may expreſs *moſt reverence to God*, or tend moſt to the real profit and *advantage* of men, but in Religion every man muſt *do what is right in his own eyes.* But this is ſuch a way of *confuſion* as gratifies the fanciful inclinations of men, but doth not provide for the *honour of God*, and the care of *true piety.* Sect. II.

7. That Forms of Prayer are not diſadvantageous, but uſeful and profitable to piety, I [f] produced two teſtimonies, againſt which I ſuppoſed our Diſſenters would not object. The firſt was of the *Leyden* Profeſſors, who ſay, *they contend, that they are not only lawful but very advantageous, becauſe every Chriſtian cannot fitly conceive new Prayers, and the attention of Auditors in great Aſſemblies, is not a little helped by uſual Forms.* Now our Author doth not deny that they ſpeak to this purpoſe, but firſt ſaith, [g] *authority without reaſon ſignifieth nothing.* But it ſignifieth as much as I intended, that is, to expreſs the ſenſe of ſuch perſons, whom he cannot charge with partiality; but my reaſons I afterward expreſſed. But he further obſerveth, that they recommend the ability [h] of *praying without previous*

[f] Lib. Eccl. p. 121.

Of the Leyden Profeſſors.

[g] Reaſ. Account, p. 46.

[h] Syn. Theol. Diſ. 36. n. 4.

Ch. III. *Forms upon emergent occasions.* But doth their adding this, deny what they before declared with some earnestness, concerning the *ordinary publick service?* We do esteem such abilities also in their proper place, and do set a value upon those *Books of devotion*, which are composed by them, with prudence and piety. And how far *Prayers without Forms* are desireable to be used, I shall give my sense in [i] another Chapter, where he treats of them.

[i] Ch. 5.

Of the Walachrian Classis.

8. The other testimony I produced, was from the *Walachrian* Classis, who commend *Forms*, for *helping the attention of the Auditors in great Assemblies*, *and for* [k] *keeping Uniformity, preventing scandals, and encreasing edification*; and they declare how *piously* God may be *worshipped* in the use of them. Now though our Author saith little to the former testimony, he hath much to say to this. Sometimes he seemeth to acknowledge them, to speak against his sense and opinion. And therefore [l] he sets himself, to answer some few of their *Arguments*, which they urge for the use of Forms. And speaking concerning a prescribed Form promoting *attention*, saith, [m] *We admire, that our Reverend Brethren should so much as mention it, as a due medium in the case.*

[k] Confid. Cont. in Angl. c. 7. p. 173, 174, 176.

[l] Reas. Acc. p. 51. & 54.

[m] p. 53.

And

And he acknowledgeth, [n] They have *some expreſſions, which would make one think, they judged it lawful, for ſome Miniſters, having the gift of Prayer, in publick to uſe the preſcribed Forms of others, commended to them ſometimes.* In which words he uſeth a great deal more warineſs of expreſſion than will appear agreeable to their ſenſe. And again he ſaith, [o] *authority apart from the reaſons they give, ſignifieth little in the caſe.*

Sect. II.

[n] p. 54.

[o] p. 55.

9. And now I muſt entreat my Readers patience a while, that I may examine his *exceptions* he enters againſt this teſtimony, or its being intended to the ſenſe for which I produced it. And though ſome of theſe lie ſcattered in his Diſcourſe, I have ſo collected them, as to digeſt them under particular heads.

10. He firſt obiects that [p] *the* [q] *Walachrians profeſs themſelves to agree with Ameſius de Caſ. Conſc. l. 4. cap. 17. qu. 4.* and with the *Leyden* Profeſſors. And then he takes pains to prove, that *Ameſius* was not for preferring the uſe of *publick Forms*, as of moſt advantage to Piety, but in the place cited, ſpeaks of them, as the leſs perfect way of praying. Now I acknowledge this to be the ſenſe of *Ameſius*. But it ſhould have been obſerved by our Author, that the Walachrians only declared

[p] Reaſ. Acc. p. 46, 47, 48.

[q] Conf. Cont. in Angl. p. 171.

Ch. III. clared their Agreement with him, in that Queſtion which was by them propoſed, viz. *Whether Forms were lawful, and not ſuperſtitious, and whether it be lawful to communicate with them who uſe them?* And in the reſolution of this Queſtion, they agree with *Ameſius: in hac controverſia faciles accedimus iis quæ ab Ameſio ſuper hac Quæſtione ſcribuntur.* But it is another Queſtion, Whether praying by publick Forms, be the *moſt uſeful* way of performing that ſervice; and though *Ameſius* in the ſame place, ſeems by general expreſſions to take in this Caſe, they could not in this agree both with him, and the *Leyden* Profeſſors, and their own ſenſe of this they fully expreſs, [r] that *Forms in publick worſhip help the attention of Auditors and are for edification.* And they declare not their own ſenſe alone, but [r] *in omnibus pene Eccleſiis Reformatis approbantur Eccleſiaſticæ Liturgiæ precumq; formulæ, ut utiles, & ædificationi Eccleſiæ conducentes; In almoſt all the Reformed Churches, Church-Liturgies and Forms of Prayer are approved as profitable, and conducing to edification.* And more concerning their ſenſe may appear from *n.* 13, 14, 16.

[r] Conf. Cont. p. 173, 174.

[r] p. 178, 179.

[t] Reaſ. Acc. p. 48. 11. Secondly, he ſaith, [t] the *Walachrians* rejected our *Engliſh Common-Prayer Book,*

Book, and therefore their teſtimony ought not *to have been produced, to countenance it.* Now I acknowledge that they did raſhly condemn [u] the Engliſh Service, nor did I produce their teſtimony, as if they had particularly favoured it. I am inclined to think, it was miſrepreſented to them. But their evidence is the more conſiderable, in what they ſay concerning *Forms in general*, for which purpoſe only I cited them, ſince they were ſo far from being *partial* on our ſide, that they cloſed too far with them, who were for the *ſubverting our Liturgy*, and cenſured it as *Idolatrous and ſuperſtitious.* Sect. II.

[u] Conf. Cont. p. 172.

12. Thirdly, he ſaith, *they*, [x] *and the Leyden Profeſſors, ſpeak rather of the lawfulneſs of Forms in general, than of Miniſters uſing them.* Whereas they propoſe their Queſtion, concerning Forms, [y] *in publico cultu, in publick worſhip:* They and the *Leyden* Profeſſors declare their uſefulneſs, *in magnis præcipue Eccleſiarum conventibus*, *eſpecially* [z] *in the great Church Aſſemblies*, and *in publici cultûs exercitiis*, in the *performances of publick worſhip:* and they diſcourſed of them, as [a] *Forms of Prayer and of adminiſtration of Sacraments.* Now in theſe Caſes they muſt have ſpecial reſpect to Miniſters uſing them: and the ſame appears from what I cited

[x] Reaſ. Acc. p. 53.

[y] Conſid. Cont. p. 171.

[z] p. 173.

[a] p. 179.

Ch. III. cited concerning Liturgies, *n.* 10. and also from the following Paragraph.

[b] Reaſ. Acc. p. 53, 54. 13. Fourthly, He ſaith, [b] *there is not a word in them, to juſtifie the lawful uſe of Forms impoſed upon all Miniſters.* Now the Reader may obſerve theſe words; ſay they, [c] *Maſcula eſt ſententia J. Calvini in Epiſtola* 87. *ad Protectorem Angliæ. Quod ad formulas, inquit, precum,* &c. *It is an excellent ſentence of* Calvin, *in his* 87th *Epiſtle to the Protector of* England. *Concerning Forms of Prayer and Eccleſiaſtical Rites, I much approve, that it may be certain, from which the Paſtors may not depart in their function, both to provide for the unskilfulneſs of ſome, and that the conſent and agreement of all Churches may be more manifeſt, and that a ſtop may be put to the changeable levity of ſome, who affect novelties.* And they add, [d] there ought to be a *ſtated Catechiſm, ſtatam Sacramentorum Adminiſtrationem, publicam item precum formulam,* a ſtated Adminiſtration of Sacraments, and a ſtated publick Form of Prayers.

[c] Conf. Cont. in Angl. p. 179.

[d] Ibid.

[e] Reaſ. Acc. p. 50, 51. 14. Fifthly, He ſaith, they ſay [e] *holy affections* may accompany a Form, *This* ſaith he, *toucheth not the Queſtion, which is about the* magis *and* minus. And ſo he excepts againſt them, as not ſpeaking an *equal intention and fervency* to be exerciſed

ſed in Forms. Now I might ſay, that they do ſpeak of *due attention and reverence*, in the uſe of Forms, *p.* 174. and our Author ſaith, *due attention muſt be equal attention*, *p.* 52. And when they declare Forms to be *profitable*, and that by them *attention is helped*, *p.* 173, 174. this not only ſpeaks the devotion to be *equal* in the uſe of Forms, to what it might otherwiſe be, but that it may be hereby the *greater*. And they commend them, [f] *ad majorem Eccleſiarum ædificationem*, *for the greater edification of Churches*; and this muſt be for the making them the better. Sect. II.

[f] Conf. Cont. p. 174.

15. Sixthly, He ſaith, [g] *they ſpeak not a word of the lawfulneſs or utility of reading Prayers*. And what they ſpeak of Forms, he would it ſeems have meant, not of *Forms read*, but gotten without Book, of which he diſcourſeth, *p.* 25, 26. But they judge Forms profitable, [h] *modo cum debita attentione, reverentia*, &c. *ex libro pronuncientur*, *if they be with due attention and reverence pronounced out of a Book*. This our Author but half a page before *p.* 52. thus expreſſed, *ſo they be read with attention: ſo the Walachrians*. If this be not enough, they further declare [i] *ſacras Scripturæ literas legunt fideles*, &c. *Chriſtians read the holy Scriptures, with underſtanding, humility, reverence, zeal*, &c. and why

[g] Reaſ. Acc. p. 53.

[h] Conf. Cont. p. 174. & p. 176.

[i] p. 176.

Ch. III. why may not Prayers be *pronounced in the ſame manner, out of preſcribed Forms*? And here again our Author but two pages before, *p.* 51. tranſlates theſe words of the Walachrians, *quidni & orationes eodem modo ex præſcriptis formulis pronunciari poſſunt*; *and therefore why may not Forms of Prayer be ſo read.* Theſe frequent contradictions in this Diſcourſe, make me ſometimes apt to think, that whereas it always ſpeaks in the plural number, as *we believe, we judge, we ſay*, it may poſſibly be, that ſome part of it may be written by one hand, and ſomething added by another, and that may be the cauſe of its ſo many diſagreements with it ſelf.

[k] Reaſ. Acc. p. 53.

16. Laſtly, We are told, [k] *the Walachrians in ſtating the queſtion, profeſs only to ſpeak to the caſe, where men want an ability, or a liberty to exerciſe it.* But the Claſſis of *Walachria* tell us, they diſcourſe of Prayers preſcribed, [l] *ut utiles* &c. *as profitable for them who want ability, or a liberty of exerciſing it, & ut attentio auditorum*, &c. *and that the attention of the Auditors in great Aſſemblies, may be helped and guided.* And again they commend them as [m] *profitable, non tantum in neceſſitatis caſu*, &c. *not only in a caſe of neceſſity, where fit ability is wanting*; *but*

[l] Conſ. Cont. p. 173.

[m] p. 174.

alſo

also that the Auditors attention may be helped and directed, &c. And their sense herein may be also manifest from *n.* 13. Sect. II.

17. Now though I laid no great *weight* upon this testimony, as is manifest from the words immediately following it, [n] *But the surest way of tryal, is from considering several Arguments*; yet the Reader may easily see, that they spake fully enough to the purpose, for which I produced them. And though our Author when he first mentioned this testimony of the *Walachrian* Classis, promised [o] *We will give our Reader a full account of what is said by them*; he hath not only been very defective in his account, but hath uttered divers manifest falshoods. This must discover either an high degree of *carelessness*, which is not to deal faithfully with his Reader, especially after his particular promise to the contrary; or else which I am not willing to suspect, a design of *imposing* upon those, who will take things of this nature upon his credit. And if all these things were meer *mistakes* and oversights, as I am most enclined to believe, it pitieth me greatly to see, how strangely some mens minds lie open to them, against very plain and clear evidence.

[n] Libert. Eccl. p. 122.

[o] Reas. Acc. p. 46.

18. To prove Forms of Prayer to be *no disadvantage to piety*, I urged in my

Ch. III. my [p] *Libertas Eccleſiaſtica* three Arguments. My firſt Argument was, *That God himſelf preſcribed a conſtant Form of Prayer, for the Jewiſh offerings, and for the Prieſts bleſſing, and our Saviour directed the Lords Prayer as a Form: but the Holy God and our bleſſed Saviour, would not enjoin what is of its own nature an hindrance to godlineſs, piety and Religion.*

[p] Ch. 4. p. 122, 123. *Arguments to ſhew Forms of Prayer to be no hindrance to piety.*

1. *From God and our Saviour preſcribing them.*

19. In anſwer to this Argument, our Author turns every way. He ſometimes *miſrepreſents* my ſenſe, as if I affirmed, that *God and Chriſt had appointed the Forms of Prayer which are now ordinarily uſed, p.* 56. or as if the ſcope of my Argument was to prove, that *men* may lawfully *appoint* what *God* may appoint, and ſaith the *ſame Argument would prove a liberty for men to make new Scriptures, p.* 56, 58. But the Queſtion under debate, was not at all concerning the *authority* of men, nor concerning the *lawfulneſs* of appointing Forms merely, but it was whether the uſe of them be an *advantage* or *prejudice to Religion.* Nor am I ſo void of all reverence to God, as ever ſo much as to think, that any Creature hath an authority to do or command, whatſoever God himſelf can do or command. But the ſubſtance of what he further Anſwers, is reducible to two heads.

20. Firſt,

20. First, That *God* [q] *may legitimate some things by his Precept*, which otherwise would be unlawful: and then such things being commanded, will be no *prejudice to devotion*, since *God will secure his own institutions.* And here he tells us *God might direct Images of Oxen and Cherubims to be in his Temple, and the people might worship before them; but* Aaron *might not make a golden Calf.* And God might *command* Abraham *to offer up* Isaac. And therefore this will *only conclude, that Forms of Prayer are not in themselves unlawful as murther* (though by his instance, they may be as unlawful as for a Father to kill his Son) *or incest.* Sect. II. [q] Reas. Acc. P. 56, 57, 58.

21. Now the sense of this part of his Answer, is, That the *God of infinite goodness* and purity, may *appoint* and enjoin, and consequently may be pleased with, such things as are in their nature hurtful to piety, and *oppose goodness* and purity in the World. And I desire our Author upon his further thoughts, to consider what high reflexions these things cast upon the *divine majesty.* Indeed God did appoint the *Ceremonial worship* of the Israelites, which was a more imperfect way of serving God, than that under the Gospel; yet considering the state of the World as it then was, and how God condescended

Nothing which God commands is a rule of practice, can hinder piety.

Ch. III. deſcended therein to the infirmities of men, and that this was typical of Chriſt to come, it was at that time a real *help to Religious Piety.* But it is contrary to the divine nature to aſſert, that God ſhould give inſtitutions and rules, for ordering that part of his worſhip, which is *moral* and perpetual as Prayer is, and theſe to be of force both throughout the *Jewiſh* and *Chriſtian Church*; which yet are a diſadvantage to Piety. But beſides many other Forms, thoſe in *Deut.* 21. 8. and *Deut.* 26. 3, 5.... 10. and *v.* 13, 14, 15. were to be of uſe throughout the Jewiſh State; and the *Lords Prayer* throughout the Ages of the Chriſtian Church. It was called *the daily* [r] *Prayer*, by one of the Councils of *Toledo*, and to be uſed *thrice a day*, in the time of the [s] Conſtitutions called Apoſtolical.

[r] Conc. Tolet. 4. c. 9.
[s] Conſt. Ap. l. 7. c. 25.

How far Gods inſtitutions are ſecured from mens making ill uſe of them.

22. The pretences on which our Author relies are very weak. For it is unreaſonable to imagine, that God ſhould eſtabliſh *ſtanding inſtitutions*, which in their own nature tend to *hinder piety*, and then ſhould undertake by ſome extraordinary method, to *preſerve* them from being abuſed; when it is plain, he doth not further *ſecure* his moſt excellent inſtitutions, from being abuſed, than their own *excellency* and the *piety* of the Chriſtian

ſtian Spirit doth conduce thereunto. The *holy Scriptures* have been wreſted, and perverted by evil men, and *Prayer* it ſelf hath been abuſed to Hypocriſy; and yet both theſe are divine inſtitutions. Sect. II.

23. And concerning the *Images of the Oxen and Cherubims*, he is miſtaken in ſaying, that the *people might lawfully worſhip before* them which *were in the Temple:* for the people might not come within the Sanctuary where they were, and ſo might not ſo much as ſee them. But there is a greater miſtake than this, concerning their uſe in *worſhip*. There were indeed *Cherubims graven upon the walls, and doors of the temple*, 1 Kin. 6. 29, 35. but God never allowed or appointed theſe to ſuch ends and purpoſes, as the *Golden Calf* was made and uſed, but for the adorning the Temple. They were not intended as repreſentations of God himſelf, nor might the people give to them any part of divine honour, or ſay to them, *theſe are thy Gods O Iſrael*, Ex. 32. 4. But molten or *carved work*, when it was not made to be worſhipped, or to be a Symbolical repreſentation of God, was never forbidden to the Jews, as many of the Jews themſelves have by miſtake imagined; nor were thoſe pieces of art, when ſecured from theſe abuſes, any *diſ-*

Of the Images of Oxen within the Temple; and of Cherubims upon the walls and doors thereof.

Ch. III. *advantage to Piety* and Religion. There was anciently the ſtamp of a *Caſtle*, and other reſemblances upon the Shekel of *Salomon*, and other Jewiſh Medals, as appears from the repreſentation of them in [t] *Waſerus* and Biſhop *Walton*; and neither this, nor the *Lyons* about *Salomons* Throne, were to be condemned as unlawful, 1 *Kin.* 10. 19, 20. Nor did the ſecond Commandment forbid the *likeneſs* of any Creature to be made; ſo as in general to condemn the Arts of limning, carving, and engraving; but only forbad it to be made, ſo as to receive any part of that *worſhip*, which is due to God, as [u] *Joſephus* truly gives an account thereof.

[t] Waſer. de Antiq. num. Hebr. Walton. in Supplem. ad Brerewood de Pond. &c.

[u] Ant. Jud. l. 3. c. 4.

24. Nor will the command given to *Abraham*, to *offer up his ſon*, prove that Gods Precepts require any thing to be performed, which is in its own nature prejudicial to Piety. For this was only a Precept of *tryal*, God did not deſire that the Father ſhould ſlay his Son, but as [x] S. *Ambroſe* ſaid, *tentabat ſi Dei præcepta præferret filio, made a tryal, whether he eſteemed the commands of God above his ſon.* And this Tryal was no *diſadvantage* to *Abrahams* Piety, but a great evidence, and *high exerciſe* of it. But Gods withholding *Abraham* from ſlaying his Son, by giving

[x] Amb. de Abr. l. 1. c. 22.

Of the Precept for Abraham's Offering Iſaac.

giving him a countermand, after he had tried his obedience, is a conſiderable inſtance to ſhew, that nothing is *grateful* and pleaſing to God, that is not every way reconcileable to goodneſs: and the ancient Chriſtian Writers accounted juſtly, the *bloody, inhumane, and obſcene rites*, of many of the *Pagan Deities*, to be a ſufficient objection, both againſt them, and their worſhip. And beſides this, *Iſaacs* bearing the Wood, and being laid upon the Altar, hath been accounted [y] *a figure* of the *ſuffering* of our Saviour, and this act of *Abrahams obedience*, might be commanded with ſome reſpect thereunto: and upon this obedience, *Abraham* received ſome peculiar inſtructions, and promiſes concerning the Meſſias, *Gen.*22. 16, 17, 18. all which tended to *promote, and advance* his Faith and Piety. Now as it is unſafe, from ſuch inſtances as this, to cenſure the *uſefulneſs* of any of Gods ordinary Precepts, which he appointed to be of continued uſe; ſo I deſire our Author to conſider, whether this branch of his diſcourſe be an *help* or *hindrance to piety* and Religion, in *teaching men* to ſlight and diſeſteem, and conſequently to neglect and *break*, *any of the leaſt of Gods Commandments.*

[y] Aug. de Civ. Dei. l. 14. c. 22. Firſt Leſſon on *Good Friday*, in our Common Prayer.

Sect. II.

25. But he further ſaith, [z] *it is not unqueſtionable*, p. 57.

[z] Reaſ. Acc.

Ch. III. *queſtionable, whether God and Chriſt preſcribed Forms of bleſſing and prayer, to be uſed by Miniſters and people.* Now the Forms of *Prayer* I above mentioned out of *Deuteronomy*, are ſo plainly and expreſly directed, that he who will be ſo bold as to aſſert, that God only intended that they ſhould uſe *thoſe words*, or ſuch others as themſelves ſhould think *more fit* for that purpoſe; he may as well ſay, that when God appointed his particular Sacrifices, his meaning was, that they ſhould either offer *thoſe ſacrifices*, which he had appointed, or *ſome other*, which they ſhould think more expedient. For the injunction of the *ſpecial ſacrifices* God appointed, is not more expreſs, than of thoſe Prayers which he commanded.

Gods command is expreſs in the Old Teſtament for Forms of Prayer.

26. And as the particular Form of the *Prieſtly benediction* is plainly appointed, *Num.* 6. 23, 24, 25, 26. ſo it hath been obſerved by [a] *Buxtorfe*, *Druſius*, and other learned men, that upon the day of *atonement*, the *High Prieſt ſolemnly pronounced* this Form of bleſſing the people in the Temple, and did then peculiarly pronounce the name of *Jehovah*. And ſome Chriſtian Writers have thought, that the name *Jehovah* being thrice expreſſed in that Benediction was ſome intimation of the Trinity. And the [b] *Chaldee Paraphraſt* under

[a] Buxt. Synag. Judaic. c. 21.

And for the Prieſts bleſſing.

[b] Par. Chald. Jon. in Num. 6. 23, 24, 25, 26.

under the name of *Jonathan ben Uziel*, to expreſs the conſtant and ſtrict obſervation, of the very words of this *ſolemn Benediction*, in the Hebrew Tongue, reciteth all the words thereof in the Hebrew, before he gives the ſenſe of it in his Paraphraſe, but doth not do the like in other places of the Law. And this very *bleſſing* is not only uſed as a Form by the *Church of England*, in the Office for the Viſitation of the ſick, but the ſame is in the *Geneva Liturgy* compoſed by [c] *Calvin*, and alſo in that drawn up by [d] *Luther*, at the beginning of the *German Reformation*. And the members of that *Aſſembly*, which ſet up the *Directory* in the place of our Liturgy, did ſo far aſſert the Form of this *Prieſtly Benediction*, that in their [e] Annotations on thoſe words, *On this wiſe ye ſhall bleſs ſaying*, they ſay, *Or thus, in a ſet Form of words.* Sect. II.

[c] Prec. Eccleſ. Form. Genev.
[d] Luther. Tom. 3. f. 10.
[e] Aſſembl. Annot. on Num. 6. 23.

27. All that our Author hath againſt this, is to declare in theſe ſtrange words of Mr *Cotton*, [f] *The Prieſts are indeed directed to a Form of bleſſing*, Num. 6. 22. &c. *but that they uſed that, and no other Form, doth not appear; It is certain, the Apoſtles uſed divers other Forms.* Now though what I have ſaid be ſufficient, to give an account of the *uſe of this Benediction*; yet it is very unreaſonable to

[f] Reaſ. Acc. ubi ſup.

Ch. III. ſuppoſe, that Gods Precepts have not *authority* enough, to make what they preſcribe a duty, unleſs we can prove, that men undertook the ordinary and *conſtant practice* of them. Nor is the *Apoſtles* uſing other Benedictions, at all to his purpoſe; ſince this Benediction was not preſcribed for them, but only for the *Prieſts*, *Aaron* and his Sons in the Temple Service. And beſides this, a *Benediction* preſcribed for any ſolemn *publick ſervice*, doth not hinder the uſe of other Benedictions out of that particular ſervice, and upon other occaſions; though they be given by the ſame perſon, as was the *Benediction of* Eli *the High Prieſt*, to *Hannah* and *Elkanah*, 1 Sam. 1. 17. & *Ch.* 2. 20.

28. He goes on to tell us that they

g p. 57. g *do not think, that ever our Saviour intended the Lords Prayer to be uſed ſyllabically.* And h *Ameſius* alſo declares, that our Lord did not intend to *preſcribe a Form of words*, to be conſtantly obſerved, in the *Lords Prayer*. Now it may well ſeem ſtrange, that any perſons ſhould harbour ſuch an opinion as this, if they had not ſome intereſt, which enclined them to have ſuch apprehenſions concerning the Lords Prayer. But as our late Gracious Soveraign obſerved, i *its great*

h De Caſib. Conſc. l. 4. c. 17. qu. 5.

i Εικ. Βασιλ. c. 16.

great guilt is, that it is the warrant and Original Pattern of all ſet Liturgies in the Chriſtian Church. And I cannot but wonder, that [k] *Grotius* ſhould entertain this extravagant and unreaſonable conceit. Sect. II.

[k] Grot. in Mat. 6. 9. & in Luc. 11. 1.

29. But that our Saviour delivered this Prayer as a *Form*, to be of ordinary uſe, I gave manifeſt evidence, [l] from the expreſſions of his *precept*, from the *occaſion* of his delivering it, from the manner of its *compoſure*, and from clear teſtimonies, concerning the *uſual practice* of the Primitive Church, in the firſt, ſecond, and third Centuries, in obſerving it as a *Form*. And our Author thought not fit to anſwer any thing to theſe proofs, nor indeed to take any notice of them, unto which I ſhall refer the Reader. But this novel and groundleſs notion, is alſo greatly oppoſite to the ſenſe of the *ancient Church*, in the following Centuries, and would have been then earneſtly exploded; ſince they looked upon the *Apoſtles* themſelves, and all other Chriſtians, to have been *enjoined* by divine Precept, to make uſe of this Prayer as a Form. S. *Hierome* declared, [m] *Docuit Apoſtolos ſuos, ut quotidie in corporis illius ſacrificio credentes audeant loqui Pater noſter*, &c. *He taught his Apoſtles, that every day believing in the*

[l] Libert. Eccleſ. p. 100, 101, 102.

The Lords Prayer was directed to be a Form.

[m] Hieron. adv. Pelag. l. 3. c. 5.

Ch. III. *the ſacrifice of his body they ſhould ſay, Our Father which art in Heaven*, &c. And [n] *S. Auſtin* ſaith, *Omnibus neceſſaria eſt Oratio Dominica, quam ipſis arietibus gregis*, i. e. *ipſis Apoſtolis ſuis, Dominus dedit, ut unuſquiſq; Deo dicat, Dimitte nobis debita noſtra*, &c. *The Lords Prayer is neceſſary for all, which the Lord gave to the chief of his flock, that is, to the very Apoſtles themſelves, that every one ſhould ſay to God, Forgive us our treſpaſſes*, &c.

[n] Aug. Epiſt. 89.

30. Among the *Proteſtants*, as their Writers do generally acknowledge it to be a preſcribed Form, ſo *Apollonius* and the Claſſis of ° *Walachria* obſerved, *In omnibus Reformatarum Eccleſiarum Liturgiis*, &c. *In all the publick Liturgies which are extant of the Reformed Churches, the Lords Prayer is preſcribed to be uſed.* But our Authors Aſſertion not only contradicts the ſenſe of the ancient *Catholick Church*, and the generality of *Proteſtants* abroad; but he herein claſheth as well with the *Directory*, and with that *Aſſembly* at *Weſtminſter* which rejected our Common Prayer, as with the *Church of England*. In the [p] *Directory* they ſaid, *The Prayer which Chriſt taught his Diſciples, is not only a pattern of Prayer, but it ſelf a moſt comprehenſive Prayer, and we recommend*

° Confid. contr. Ang. p. 177, 178.

[p] Direct. Of Prayer after Serm.

recommend it to be uſed in the Prayers of the Church. And the members of that Aſſembly in their Annotations affirm, that [q] *It is the moſt exact and ſacred Form of Prayer, indited and taught the Diſciples (who were to teach the whole World the rules and practice of true Religion) by Chriſt himſelf, who is beſt able to teach his ſervants to pray.* And again, *Chriſt preſcribed this Form of Prayer to be uſed by them.* Sect. II.

[q] Aſſembl. Annot. on Luk. 11.2.

31. Now it is an unreaſonable confidence and *preſumption*, to oppoſe and contradict the general ſenſe of the Chriſtian Church in all Ages, and even the truly Primitive and Reformed Churches, if it be not upon great evidence. Wherefore I ſhall now examine, what this Writer hath to ſay for his opinion. He ſaith, [r] *If the Apoſtles had apprehended it left for a Form of words and ſyllables, we ſhould have found ſome after record of the uſe of it.* But if he mean, there would be ſome record of this in the Scriptures and *writings of the Apoſtles*; this is very vain, ſince it is certain, they do not contain ſuch *Prayers* as were uſed in the publick Aſſemblies: and it is as unreaſonable to expect this in them, as to expect that all Books of *inſtruction*, written by any of our Church, ſhould repeat our *Publick Liturgy:*

[r] Reaſ. Acc. P. 57.

Ch. III. *Liturgy:* and it is very usual for such Books, to have other expressions of Prayer and *Supplication*, than those of our Common-Prayer. And if this objection were of any weight, it would as much prove, that our Saviour never intended, that *Christian Baptism* should be administred, in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*, as that the Lords Prayer should not be used, though he plainly commanded both.

The Lords Prayer used as a Form in the Primitive Church.

32. But if by *record*, he means evidence beyond all exception, from *authentick ancient Writers*, concerning the practice of the *Primitive Church*; though the producing such evidence is not necessary, to make the Precepts of our Saviour valid; I have sufficiently manifested so much, in the place lately referred unto; but if he took no notice thereof, I cannot help that. And besides what I mentioned above, *n.* 29. S. *Aug.* assures us, [f] *Ad altare Dei quotidie dicitur Oratio Dominica, The Lords Prayer is daily said at Gods Altar.* And in another place, speaking of the Communion Service, he saith, that the Prayers thereof, [t] *fere omnis Ecclesia Dominica Oratione concludit; almost every Church doth conclude with the Lords Prayer.* And the use of it after the re-

[f] Hom. 42. inter 50.

[t] Ep. 59. ad Paul. Qu. 5.

ceiving

ceiving the Sacrament was also observed by [u] S. *Ambrose.* Sect. II.

[u] De Sacr. l. 5. c. 4.

33. But our Author saith. 2. *If Christ intended it for a Form,* [x] *all that can be concluded is, that Christ may appoint a Liturgy for his Church, which surely none denies.* But it will also follow, that Forms of Prayer are not to be rejected and condemned, but ought to be esteemed of *profitable use.* For since such Forms were of use among the *Jews*, in our Saviours time, as I have observed, and shall more particularly manifest in the end of the next Section, our Lord was so far from reproving this practice, or *John* the Baptist his conforming to the like, that himself taught his own Disciples a *Form* also, as the Baptist had taught his. Wherefore this manifestly declares an *approbation* of Forms of Prayer, taught and directed by others, who have the *chief authority* in the Church.

[x] Ibid. p. 57.

It gives an approbation to other publick Forms.

34. The last thing he urgeth is, [y] that *supposing that Christ intended this as a Form at that time, whether it was to last beyond his Resurrection, and the descent of the Holy Ghost, is a farther Question.* And though he doth not positively assert this, yet he would have his Reader to be of this opinion, and offers in proof of it, what he saith, *was well observed*, which I shall

[y] p. 57, 58.

Ch. III. shall by and by consider. But first, Is it not a strange boldness and *irreverence* towards any Precept or Institution of our Saviour, for him to suggest to men, that it is *expired* and *antiquated*, when our Lord himself gave no intimation of its being temporary, and the *Universal Church* hath understood it otherwise? Is not this a new piece of Pharisaism, in teaching men how to make *void the Commandments* of God, by looking upon them as out of date? This Author may by these means, do some service for them, who contend that the Sacrament of *Baptism* was only intended for the first admission of Nations into the Christian Church, so far as the reputation of his bare authority will go. Yea, and for those also who look upon the *Lords Supper*, the *Ordination of Ministers*, and many other Christian duties, not to be needful for the succeeding Ages after the Apostles.

The Precepts of Christ which all ancient Churches reverenced, may not now be laid aside.

The Apostles had extraordinary assistances and abilities before the Resurrection of Christ.

35. Secondly, His supposing *Forms* might be requisite for the Apostles before *Christs Resurrection*, and the coming of the *Holy Ghost*, but that no such low things are since that time fit to be continued, doth too plainly manifest, that some persons are strangely big with swelling conceits of themselves. Dare our Author

Author ſpeak out the plain ſenſe of this ſuggeſtion? which is this, That himſelf and other *diſſenters* are men of far greater abilities than the *Apoſtles* of our Saviour were, before his Reſurrection, though they were then called to be his *Apoſtles*, were ſent forth to preach his *Goſpel*, and were enabled to work *miracles*, and caſt out *Devils:* and conſequently that theſe men now, may reaſonably look upon ſuch directions and precepts to be of too *low and inferiour* a nature for them to obſerve, which yet were enjoined upon, and were fit for the ſtate of the Apoſtles before the Reſurrection. Sect. II.

36. Thirdly his pretence of proof for this opinion is very ſhallow, which is [z] that Chriſt *left out his own name* in the Lords Prayer: but in that name his Diſciples were afterwards enjoined to ask: *Joh.* 14. 13, 14. *Joh.* 16. 23. But to *ask in his name*, is to ask through his *mediation*, upon the encouragement of his merits, and his being our *interceſſor, and advocate at Gods right hand in our nature*, which is a priviledge peculiar to the time ſince the aſcenſion of our Lord; and alſo to ask ſutably to the rules and doctrine of Chriſtianity. This is the ſenſe which is generally given, of this expreſſion, of asking *in the name of Chriſt:* and even the

[z] p. 58.

Of praying in the name of Chriſt.

Ch. III. the Aſſemblies Annotations declare, ask-
[a] Aſſembl. Annot. on Joh. 14. 14. & Ch. 16. 24,26. ing in the name of Chriſt to be [a] *through his mediation*, and they alſo add from S. *Gregory*, *ſi id quod non expedit petitur, non in nomine Jeſu petitur pater*; *if that be deſired which ſhould not be, God is not asked in the name of Jeſus.* And this ſenſe of this phraſe, *In his name*, that it ſignifies upon his account, and through him, is evident from *Joh.* 1. 12. *Joh.* 20. 31. and many other places. But the Apoſtles under the guidance of Gods Spirit, did not always verbally expreſs the name *Jeſus*, in all their Prayers, as *Rom.* 15. 13. 2 *Theſſ.* 3. 16. and elſewhere.

37. Now in the Lords Prayer, we know that what we ask, is according to the *will of our Lord*, being directed by him. We call not God *Our Father*, but upon the account of Chriſt, and upon his account we deſire all our Petitions in the Lords Prayer to be granted. And our deſiring that Gods *name may be hallowed*, that his *Kingdom ſhould come*, and that *our treſpaſſes may be forgiven*, &c. have particular reſpect to our Mediator. And in this whole Prayer, we, according to the direction of our Church-Catechiſm, *truſt that God of his mercy and goodneſs will do* what we ask, *through our Lord Jeſus Chriſt, and therefore we ſay, Amen.* And this

this is also the general sense of all [b] sober Protestants.

[c] Formula à Reformatis usurpata ante illius Orationis recitationem. *Hæc & alia quæ nosti Domine nobis esse necessaria, à te postulamus in nomine Christi ea Orationis formula quam ipse nos docuit.* Pater noster, &c. Thes. Salm. Par. 3. loc. Com. 47. n. 13.

38. My second Argument to prove *Forms of Prayer to be no disadvantage to devotion*, was [c] because *it is generally acknowledged, that the singing Psalms of Prayer and praise, may be advantageously performed in a set Form of words: and the Scriptures are not the less edifying because they are contained in a set form of words.* But concerning singing Psalms this Writer saith, [d] this is *a mistake of the Question*; and [e] that these are *such Forms, as God hath Canonized.* And he tells us he is *against singing by any Forms* not made of God, which he calls [f] *Apocryphal Anthems*, as much as he is against *Liturgical Forms of Prayer.* And yet he allows [g] singing the Psalms in *Meter*, though the words be not dictated of God, because the sense and matter in the Psalms in Meter is so directed.

[c] Libert. Eccles. p. 122, 123.

[d] p. 59.

[e] p. 60.

[f] p. 18, 19. & p. 60. 78.

[g] p. 78. & p. 60.

My second Argument was, that the Psalms in a set Form of words are useful to devotion; and so are the Scriptures.

39. But when he saith, this Argument *mistakes the Question*, the Reader will easily see it was proper enough, for the Question or Case of which I was discoursing, which was in general, *whether Forms*

Ch. III. *of Prayer are diſadvantageous to Piety.* But our Author, that he might avoid the force of this and ſome other Arguments, hath put the Queſtion into another method, but hath not done it ſolidly, nor hath he avoided the force of this Argument thereby. For firſt when he grants, concerning the *Pſalms* of Prayer and praiſe, that *God hath Canonized* thoſe *Forms*; he here aſſerteth, what in Anſwer to the former Argument he would not own, *viz.* that God ever appointed or *preſcribed any Forms of Prayer.* And as the matter of many of the Pſalms is *Prayer*; So S. *Hierome* obſerves, there are [h] *four Pſalms*, which bear the *title of Prayers*, to wit as he counts them according to the *Septuagint*, *Pſal.* 16. 85. 89. 101. but in our Engliſh Bibles, *Pſal.* 17. 86. 90. 102. And from hence we may infer the *uſefulneſs of Forms*, for the promoting *piety*, according to the purport and deſign of my foregoing Argument.

[h] Hieron. Epiſt. 139. & Comment. in Pſ. 189.

Liturgies juſtified, by allowing Pſalms in Meter to be ſung.

40. Secondly, Whilſt he allows the uſing *ſet Forms of Prayer*, *and praiſing God in meter*, to be good and Religious, becauſe the *matter* is directed by God, though the expreſſions are not; he doth hereby, ſo far as concerns reaſon and Argument, yield that which will neceſ-

ſarily

farily infer the *uſefulneſs of Liturgies*, to be in like manner generally uſed. For the like allowance may certainly be made to the uſe of words *in proſe*, which may be made to them in meter; which is according to his ſenſe, that they may by all Chriſtians be profitably uſed, where the *matter* of them is none other, than what God himſelf hath directed us to pray for, and the words ſuch as are fit to expreſs that matter, which is according to his will. And there is greater ſecurity of the matter of a fixed well-conſidered *Liturgy*, being ſuch as God approves of, than there can be in the uſual variations of the *conceived Prayers* of ſome thouſands of perſons. Sect. II.

41. Thirdly, Whilſt our Author declares, he [i] *abhorreth any ſinging* in publick worſhip, of what is not compoſed by the Pen-men of holy Writ, even this alſo is very unreaſonable. The Scriptures indeed direct us both to *pray*, and to *ſing praiſes* to God: but it is the matter and pious performance of them, and not the different tone, or flexure of the voice, which God regardeth. And it is certainly as hard a task for him to prove, that we may *ſing* to God in no other *Hymns*, but what are expreſſed in Scripture, as it would be for him to prove, that

[i] p. 78. *Eccleſiaſtical Hymns of publick uſe in the Chriſtian Church.*

Ch. III. we may *pray* to God in no other *Prayer*, than what is contained in Scripture; which would be as much againſt other *conceived Prayers*, as againſt Forms. Eſpecially when in ſome *ancient Churches*, as well as modern, their practice was, what [k] S. *Auguſtine* commends in *Alexandria*, in the time of *Athanaſius*, that their *reciting Pſalms or Hymns*, was *modico flexu vocis, with a ſmall alteration of the voice*, and the manner of uttering them was, *pronuncianti vicinior quam canenti, more a deliberate ſpeaking, than a proper ſinging.* But there muſt be an extraordinary acuteneſs of nicety to diſcover, why any perſon may expreſs the praiſes of God, according to his own conceptions, in his *ordinary way of ſpeech*, but may not do it in ſomewhat a more *deliberate way* of pronunciation.

[k] Aug. Conf. l. 10. c. 13.

42. Fourthly, If it had been for our Authors purpoſe, he would have thought it a ſufficient proof from Scripture, for the *compoſing new Hymns*; that the Prophet *Iſay*, with reſpect to the Goſpel times, commands to *ſing to the Lord a new ſong*, Iſ. 42. 10. And that the *Angelical Hymn*, Luk. 2. and thoſe of the *Virgin Mary*, of *Zechary*, and of *Simeon*, were all of them newly compoſed for the ſpecial occaſions; that the Apoſtle declared he

he would *ſing with the ſpirit*, 1 Cor. 14. 15. and that S. *John*, in his Viſion of the Goſpel worſhip, repreſenteth the Church, as *ſinging a new ſong*, Rev. 5. 9. and ch. 14. 3. And however this Writer cenſureth this, the general practice of the Chriſtian Church hath ever admitted and uſed ſome *hymns compoſed by men*, having a particular reſpect to *Chriſtianity*, as our Church ordereth the Song of S. *Ambroſe*. Very many ſuch *Eccleſiaſtical Hymns* are collected by [l] *Caſſander*. And this practice was as early in the Church, as the end of the firſt Century, when *Pliny* upon Examination of the practice of the Chriſtians, in their Aſſemblies, found that they were wont upon a *ſet day*, to meet together before it was light, [m] *carménque Chriſto quaſi Deo dicere ſecum invicem*, and to *ſay an hymn to Chriſt as being God, one towards another*. Now in that it was their uſual practice to ſay ſuch an Hymn, and that this was expreſſed by the generality of the Aſſembly, this ſpeaks it a Form which they uſed: and the phraſe of *ſecum invicem* is a conſiderable intimation, that they expreſſed it by parts, or *Reſponſals*, one towards another. And its being ſaid to *Chriſt as God*, makes it highly probable, that it was an Hymn, particularly compoſed under Chriſtianity,

[l] Caſſand. Hymn. Eccl.

[m] Plin. Epiſt. l. 10. Ep. 97.

Sect. II.

Ch. III. in honour of Christ. But this is fully confirmed, in that it was part of the charge against *Paulus Samosatenus*, by [n] the Council of *Antioch*, that he suppressed the use of those *Hymns*, which were upon our *Lord Jesus Christ*, as being new things, καὶ νεωτέρων ἀνδρῶν συγγράμματα, *the compositions of men of late days.* And that there were various Psalms and Odes composed before that time by Christians, concerning the *Divinity of Christ*, is also declared in [o] *Eusebius.*

[n] Euſ. Hiſt. Eccl. l. 7. c. λ.

[o] Euſ. Hiſt. l. 5. c. κη'.

43. But the true cause, why our Author doth not allow of any *Hymns*, *composed* since the Apostles time, is not from any Reason or Scripture, but because this would not serve the interest of his opinion, and withal secure the practice of our Dissenters. For he acknowledgeth, that the whole Congregation joining in singing, [p] cannot possibly be done but by *a set Form, without notorious confusion:* and therefore the allowing new Hymns to be composed, would include an allowing men to appoint *Forms of Prayer and praise.* And besides this, he is sensible, that they cannot without running into many indecencies, pretend to abilities of constant *varied conceptions* in the making Hymns, since as he saith [q] *not one of many attain the gift of Hymn-making.*

[p] Reaſ. Acc. p. 78.

[q] p. 78.

44. Con-

44. Concerning the Holy Scriptures, Sect. II.
he ſaith [r] *there are Precepts for reading them, and alſo promiſes in the ſame caſe.* But this doth the more ſtrengthen my Argument; becauſe ſuch Forms as are ſo far *appointed* and approved of God, can be no hindrances to Piety. He ſaith alſo [ſ] that there are different workings of the Soul to God in Prayer, and in reading. But though there be different acts of the mind, exerciſed in theſe duties: yet that *conſideration*, *reverence*, *faith*, *ſubmiſſion*, and other gracious diſpoſitions, which ſute the ſpecial parts of divine truth, doth require as much ſeriouſneſs, diligence and care, in *reading* the Holy Scriptures, as in *Prayer*. And however, having ſhewed that a Form of words in Prayer, doth not hinder any exerciſes of *piety* therein, I do not think this exception to deſerve any further anſwer.

[r] p. 60.

[ſ] p. 61.

45. But what he ſaith, [t] that *there are different workings of the ſoul towards God in ſinging and in Prayer*, I ſuppoſe he will upon further conſideration, diſcern to be an overſight: Since the application to God, for the ſame things, require the ſame pious exerciſes of mind, whether it be in *proſe*, or in *meter*. And it was another overſight that he declares me to

[t] Ibid.

know and confeſs, what he thus aſſerts; when I never declared any ſuch thing, but know the contrary.

SECT. III.

Of the Antiquity *of ſet Forms of Prayer.*

MY third Argument for Forms being no hindrance to Devotion, was [a] *that all the Ages of the Chriſtian Church, from the firſt Centuries, have uſed them as an advantage to Religion.* And when I added *that it is not at all probable, that ſuch excellently devout and judicious men, as the fourth and fifth Centuries abounded with, ſhould be ſo ſtupid and dull-ſpirited, as not any of them to diſcern between the helps and hindrances of devotion, in matters of moſt ordinary practice*; This Author firſt ſaith [b] *Certainly it was poſſible, i. e.* poſſible all thoſe judicious men ſhould be ſo ſtupid. Now this is a raſh and contumelious expreſſion, and if this be true concerning ſuch men, as S. *Athanaſius*, *Baſil*, *Ambroſe*, *Hierome*, *Euſebius*, *Chryſoſtome*, and S. *Auſtin*, and others ſuch like, all pretence from *experience* muſt in this caſe be laid aſide. For though our

[a] Libert. Eccl. p. 123.

My third Argument was, from the uſe of Forms of Prayer, in all the Ages of the Primitive Church.

[b] p. 62.

our Author ſometimes intimates, that theſe famous men are now out-done by thoſe for whom he pleads; there is ſo little appearance of the truth hereof, that this needs no particular anſwer. Sect. III.

2. When I ſaid [c] *that Forms of Prayer were of uſe in the Church about thirteen hundred years ſince, is acknowledged by them who plead moſt againſt them, from Conc. Laod.* c. 18. 3 *Carth.* Can. 23. and *Conc. Milev.* c. 12. he [d] ſomewhat miſrepreſenting my words, ſaith, *we hold no ſuch thing.* But whatever ſingular and unreaſonable conceit, he or ſome other perſons may have, [e] *Smectymnuus* derive the Pedigree of Liturgies from thoſe three Canons, acknowledging that the Church in the *Laodicean* Canon ordained, that *none ſhould vary but uſe always* the ſame Form; that the *Carthaginian Canon* further limited the Form; and the *Milevitan* Canon would have *none other uſed than what was approved in the Synod.* Thus they. And the Presbyterian Commiſſioners at the *Savoy* ſay, they [f] *cannot find any Records of know credit, concerning any intire Form of Liturgies, within the firſt three hundred years.* And their fixing this period of time, is ſufficient to juſtify my aſſertion.

[c] Lib. Eccl. B. 1. Ch. 4. Sect. 1. n. 9. p. 106.

[d] p. 66.

[e] Smect. Anſw. to Remonſtr. p. 7.

Our chief Diſſenters own Forms of Prayer to have been uſed 1300. *years.*

[f] Grand Debate. p. 11.

3. But our Author ſaith, he *believes they*

Ch. III.

[g] p. 67.

[h] p. 69.

they might have denied any such Record of a Liturgy generally imposed for six hundred years, and fixeth the Original of Liturgies upon [h] Gregory *the Great, under the protection of* Charles *the Great*, *and this eight hundred or a thousand years after Christ*; Of which gross mistake in History, having taken notice of it in my Introduction, *n.* 4. I shall say no more here, but that we may not reasonably expect any accuracy in the right computation of the time, of the *birth* and *first production* of Liturgies, from him who talks so loosely and falsly, about the Age in which *Gregory the Great* lived, whom he would make the Father of them. And it is speaking enough at random to fix their original now at six hundred years after Christ, and then at eight hundred, or a a thousand years after Christ: but if in which soever of these periods they began, it must be under *Gregory* the Great, he must then suppose against the credit of all certain History, that *Gregorius Magnus* was Pope for above four hundred years, in imitation of the Jewish fancy, that *Phinehas* the High Priest lived [i] above three hundred years. And if this could be true, which I never saw so much as hinted in any Author before, then *Gregory* the Great might become contemporary

Liturgies not first established by Gregory *the Great, under* Charles *the Great.*

[i] R. Dav. Kimch. in Mal. 2. v. 5. V. Scalig. in Euſ. Chron. an. ab Abrahamo 851.

porary with *Charles* the Great, and being by that time unable to govern himſelf, by reaſon of his extream Age, might be put under his protection. Sect. III.

4. Now though ſomething was done by *Gregory* the Great, in the *new modelling* the Roman ſervice; and by the ſecular Sanction of *Charles* the Great, for the enjoining the Roman Offices: I ſhall before the end of this Section, produce as much evidence as is neceſſary, for the ſatisfaction of the unprejudiced Reader, concerning the uſe of *ſet Forms of Prayer* in the Chriſtian Church, in the *ſeveral Centuries*, before the ſix hundredth year of Chriſt. And thereby I hope to give a fair proof, for that aſſertion of *Cappellus* (and for a more early practice alſo) who ſaid [k] *Earum (formularum) uſus in univerſa Eccleſia Chriſtiana, toto terrarum orbe, jam à pluſquam* 1300. *annis perpetuo obtinuit.* A publick Form of Liturgy hath *obtained in the univerſal Chriſtian Church throughout the whole World for above thirteen hundred years.* And he addeth in the ſame place, that it doth now *every where obtain, niſi apud novitios iſtos Independentes*, but amongſt them who embrace the *new upſtart Innovations* of Independency.

[k] Syntag. Theſ. Salm. Part. 3. Loc. Com. 47. n. 49.

5. But our Author will not allow all the

Ch. III. the *three Canons* above mentioned, to have any reſpect to Liturgies, and their eſtabliſhment: and herein he hath engaged himſelf againſt what *Smectymnuus* aſſerted, to whom my words had a particular reſpect. He firſt excepts againſt what is inferred from the *Canon of Laodicea*, which Council *Baronius* (though he had ſometimes thought [l] otherwiſe) upon a more accurate conſideration, as he thought, [m] concludes to have been before the time of the *firſt Nicene Council*. But I muſt confeſs, the other opinion that this Council ſate about the year 364. is the more probable, from the obſervation of [n] *De Marca*, That *Conc. Laod. c.7.* condemns the *Photinians*, when *Photinus* himſelf lived in the Reign of *Conſtantius*.

[l] Annal Eccl. An. 125. n. 158.

[m] In Appen. ad Tom. 4. n. 1,--7.

[n] de Conc. Sacerd. & Imper. l. 3. c. 3. n. 5.

6. But he ſaith, The *Biſhops* [o] *in that Council* may not be called the *Church in that Age*. Indeed, this was a *Provincial Council*, yet many Biſhops from the ſeveral Aſian Dioceſes were here aſſembled, as appears from the title of that Council. And this may appear a remarkable teſtimony concerning the *general ſtate of the Church*, if we conſider that this very Canon was taken into the *Code of the univerſal Church*, being the 122[d] therein, which Code was extant at the time of the *Coun-*

[o] Reaſ. Acc. p. 64.

The eighteenth Canon of the Council of Laodicea conſidered.

cil

cil of Chalcedon, *An.* 451. (which was the greateſt of the four firſt General Councils) and was ſo far approved therein, that that Council cited ſome Canons of *Provincial Councils*, which were taken into that Code, as general and *authentick Rules*, not taking any notice of the Provincial Councils, by which they were firſt made; but only citing them according to the *number and order* they were in that *Code*. This is manifeſt from the teſtimonies produced out of that Council, which are prefixed to *Juſtellus* his Edition of the *Codex Canonum Eccleſiæ Univerſæ*: and thereby it appears, that the Canons of this *Code* were owned to be of *univerſal authority*, by this their reception, though they were many of them only *provincial*, in their firſt Conſtitution. Sect. III.

7. And this Code or *Collection of Canons*, was alſo confirmed and eſtabliſhed in this [p] General Council: and therefore *this Canon*, which was one branch thereof, is ſufficient to acquaint us, what was *generally approved* in the Chriſtian Church, at that time when this Code was compoſed and received. And we have this further argument, to prove that this Canon was of *general approbation*, when it was firſt compoſed; becauſe there was no appearance

[p] Conc. Chalced. Can. 1.

Ch. III. pearance of any part of the Christian Church then opposing it, or declaring against it. For it was then usual, that when any *Bishops* or *Synods*, asserted or determined any thing, either concerning *doctrine*, or rules of *order*, wherein other Bishops or Churches thought them to err, they would withstand them. Thus concerning the *receiving penitents*, the *Novatian* errors were condemned by [q] Western, Eastern, and *Carthaginian* Councils: and the oppositions against the general *rebaptizing Hereticks*, and the contests about the Roman and Asian time of *celebrating Easter*, are obvious in the Histories of those ancient times.

[q] Libel. Synodic. Syn. 21, 22, 23.

[r] p. 65.

8. Our Author further tells us, [r] that Council of *Laodicea saith nothing of stated Forms of Prayer*, c. 18. *only orders Prayers to be poured out, Morning and Evening.* Thus he claspeth with *Smectymnuus* above produced. And to clear this matter, this Canon declares, τὴν αὐτὴν λειτουργίαν πρὸ ὀρθρου, πάντοτε καὶ ἐν ταῖς ἑνάταις, καὶ ἐν ταῖς ἑσπέραις ὀφείλειν γίνεσθαι, *that there ought always to be the very same service of Prayers, both in the Mornings and in the Evenings.* That is, there must be the same *Morning service*, and the same *Evening service continually*, and as [s] *Zonaras* expounds it, that *those Prayers* only should be

[s] Zonar. in Conc. Laod. c. 18. & Balsam. ib.

be used in their publick service, which had been received in the publick Assemblies; and to the same purpose *Balsamon*. And for further confirmation, that this Council had a particular respect to *set forms of Prayer* then in use, in its next Canon it gives an account of some part of the *order of their service*, that after the Sermon or Homily, they had first the prayer for the *Catechumeni*, and when they were gone out, the prayer for the *Penitents*, and when they were gone away, *three prayers* for the *Fideles*, the first διὰ σιωπῆς, *in silence*, the second and third διὰ προσφωνήσεως, *by open pronouncing*. And all this was performed before the Communion or Consecration thereof, the whole Assembly, as I conceive, being to join in heart and affection, but *silently* in the first prayer, but in the two other they were to join in *vocal expression*. Now this cannot be otherwise understood, than to enclude the use of a *form*, and also an obedience to orders and rules *established* by the *authority of the Church*. Sect. III.

[t] Conc. Laod. c. 19.

9. He next takes some notice of 3. *Conc. Carth. c.* 23. which enjoins, *Quascunque sibi preces aliquis describit, &c. Whatsoever prayers any one shall copy out for himself, he may not use them, unless he first conferre with*

Ch. III. *with the understanding Brethren.* Our Authour saith, [u] This *plainly hints that Ministers were wont to compose their own prayers.* But if he had considered what account I gave concerning *this Canon*, in my [x] *Libertas Ecclesiastica*, he might have seen reason to have been of another mind. But he takes no notice at all of what I said concerning it, when I particularly considered it, and did shew, that that Canon gives no proof, that constant forms were not in use before that time: but he observes only that I quoted this in *Libertas Ecclesiastica p.* 106. where I only *mentioned* it, as being owned by our Dissenters, to have contributed something toward the *establishing of forms.*

[u] p. 65.

[x] Libert. Eccles. p. 119.

10. The next [y] Canon which *Smectymnuus* allow to give a *full establishment* in the African Territories, to *Liturgical forms*, is something (though not much) differently expressed, in several Copies thereof, both in the *title*, and in the *body of the Canon.* But as it is in the *African Code*, which is the most authentick and of highest authority, its Title is, *Of Prayers to be said at the Altar.* And the [z] Canon it self requires, that the prayers *which are approved in the Council* (in the several parts of publick worship) *should be celebrated of all persons, and that none other*

[y] Conc. Milev. c. 12. *Liturgies established by the Council of* Milevis.

[z] Conc. Carth. Gr. in Zonar. c. 117. in Balsam. c. 106. Cod. Can. Eccl. Justel. c. 103.

other which be againſt the Faith be at all uſed, but thoſe ſhall be ſaid which are collected by the wiſer men. But that which our Author ſaith to this Canon is, [a] that *the African Miniſtry being tainted with Pelagianiſm*, Prayers agreed by the Council, were thereupon decreed *to be uſed in that Province:* and yet *they do not ſay, no other*, but *no other againſt the Faith*, ſhould be uſed. Sect. III.

[a] p. 64, 65, 66.

11. Now in the ſenſe he taketh it, it doth go as far for the *eſtabliſhing Forms of Liturgy*, as agrees with the practice of our Church. But when I conſider, what S. *Auſtin*, who was a Member of this Council of *Milevis*, declareth, [b] *that the Prayers uſed by many perſons were daily amended, when they were declared to the more learned men*; and that *many things were found in them contrary to the Catholick Faith*, --- and that many perſons took up with *Prayers compoſed not only by unskilful perſons, but alſo by Hereticks*; I ſay when I conſider this, I encline to another ſenſe of this Council. And that is, that in the former part it makes conſtant proviſion, for the uſe of *Forms ordered by the Council, in the publick ſervice* of the Church; and in the latter part it takes care, that no private *Books of devotion*, which were compoſed by *Hereticks*, ſhould be entertained

[b] Aug. de Bapt. cont. Donat. l. 6. c. 25.

Ch. III. tained by any *Catholick Chriſtians*; and the ſame thing was very probably taken care of in 3 *Conc. Carth. c.* 23. above mentioned.

12. But though both *Heretical* and *Schiſmatical Principles* had ſpread themſelves in *Africa*, it is no way probable, that their Miniſtry was at this time tainted with *Pelagianiſm*, nor could that be the foundation for enjoining Forms. For it appears by this Council of [c] *Milevis*, that the *Biſhops* and chief of the *Clergy*, were very ſevere againſt it, and yet they obliged themſelves to *conſtant Forms*. And when *Cæleſtius* an African Presbyter, had before this time earneſtly eſpouſed Pelagianiſm, there was [d] no ſtay for him in *Africa*, but he was forced to deſert thoſe parts. I ſhall only add further, that the *vaſt Precincts* of the *African* Church, who were directed by this Canon, were much larger than our *national Church*, and might equal a conſiderable part of *Europe*.

[c] Conc. Milevit. 1. c. 1, 2, 3, 4, 5, 6, 7, 8.

[d] Oroſ. de Arbitr. Libert. p. 621, 622.

13. And whereas I gave *ſeveral teſtimonies*, in my [e] *Libertas Eccleſiaſtica*, of the uſe of *Liturgies*, before the time of thoſe Canons above-mentioned, our Author takes no notice at all of moſt of them, and what he doth mention, is with great overſight and careleſneſs. I declared, that I *yield it moſt probable, that the*

[e] p. 106, 107, 108, 109.

the ancient Roman, Jeruſalem, *and* Alexandrian *Offices*, *were called the Liturgies of S.* Peter, *S.* James *and S.* Mark, *becauſe of their certain early uſe in the Churches where they preſided*, *though it is not certain that they were compoſed by them, this being mentioned by no ancient Writer of the firſt Centuries.* But our Author intimating as if I did aſſert theſe Liturgies to theſe Authors, adds [f] *what a lamentable ſhift it is to tell us that they have undergone divers alterations:* but thoſe words were not at all uſed by me, concerning any of theſe Liturgies, but concerning thoſe of S. *Chryſoſtom*, S. *Ambroſe*, and S. *Baſil*, *Libert. Eccl. p.* 107. But I might well have uſed them concerning theſe other Liturgies alſo. He ſpeaking of [g] *the horrible impoſture* of theſe, and other Liturgies of S. *Andrew*, S. *Matthew*, *Clemens*, *Dionyſ. Areop.* &c. which I did not ſo much as *name*, declares, they *are ſo generally rejected by all ſober and learned Authors, both Papiſts and Proteſtants, that we ſtand amazed* (it ſeems a little thing will affright him) *to hear our Reverend Brother ſo much as naming them.*

Sect. III. *Of the Liturgies under the name of S. James, &c.*

[f] Real Acc. p. 66.

[g] Ibid.

14. Now I grant, that theſe Liturgies according as they are now exhibited, under the names of S. *James*, &c. are manifeſtly proved, not to be intirely their

Ch. III. *genuine off-spring*, both from ſeveral *doctrines*, and *names*, which are expreſſed in ſeveral of them. But this is not enough to prove, the other parts thereof to be of no *primitive compoſure*. For ſo far as concerns the mention of ſome *names* of perſons, living in after Ages; it ſeems to me no ſufficient Argument to prove, that our *Engliſh Liturgy* which was in uſe at the beginning of our Wars, was not in ſubſtance eſtabliſhed, under King *Edward* the Sixth, or Queen *Elizabeth*; becauſe there were then Prayers for *King Charles*, *Queen Mary* and *Charles Prince of Wales*. And concerning *doctrines* (for inſtance, that the Liturgy now extant, under the name of S. *James* oft expreſſeth the Bleſſed Virgin to be Θεοτόκος, which yet was never urged againſt the Hereſy of [h] *Artemon*, or againſt *Neſtorianiſm*, by the ancient Fathers, who made uſe of all the teſtimonies they could meet with; whereas this muſt have been a teſtimony very obvious, and of *great authority*, if this had then been in that Liturgy as received from S. *James*) I think it but reaſonable to imagine, that when a general Council had declared any doctrine to be *Hereſy*, ſome ſuch expreſſions might thereupon be added, to the *conſtant Liturgies* then in uſe, as may manifeſt their holding

[h] Euſ. Hiſt. Eccl. l. 5. c. xη'.

holding the *Catholick doctrine*, in deteſtation of thoſe Hereſies. And in like manner, when *corrupt doctrines* became generally received, eſpecially if they concerned any thing of worſhip, (as of *adoration of Saints*, &c.) it cannot but be expected, that they ſhould be inſerted into the Liturgy of that Church which embraced them. Sect. III.

15. But I fear our Author ſpake without his Book, when in general and with reſpect to all the Prayers therein, he ſaid, *theſe Liturgies are generally rejected, by all ſober and learned Authors, both Papiſts and Proteſtants.* To inſtance particularly in the *Liturgy of S. James.* Amongſt the *Romaniſts*, it is aſſerted to him by [i] *Baronius*, and [k] *Durantus*, and very great numbers of other Authors. The ſame is affirmed in a peculiar Tract, written to that purpoſe, by [l] *Leo Allatius*, who alſo produceth the teſtimonies of *Sixtus Senenſis*, *Poſſevinus*, *Pamelius*, *Sanctius*, and many other *Latin* and *Greek Authors*, even as early, as to *Proclus*, who was Biſhop of *Conſtantinople* in the next Age to S. *Chryſoſtom*, being educated under, and ordained Deacon by [m] *Atticus*, who was Biſhop of *Conſtantinople*, the next year after S. *Chryſoſtom* was thence baniſhed. And *Bellarmine* alſo owns it to have been

[i] An. 63. n. 220.
[k] De Ritib. l. 2. c. 3. n. 6.
[l] Allat. de Liturg. S. Jacobi.
[m] Socr. Hiſt. l. 6. c. ult. & l. 7. c. ult.

Ch. III. S. *James's*, though he admits it to have been greatly altered.

16. Amongſt the *Proteſtants* alſo, many appear inclined to own Liturgies, to have been eſtabliſhed from and by the *Apoſtles*. Even [n] *Beza* ſaith, *Quæ ad ordinem ſpectant ut precum formulæ, & cætera hujuſmodi, --- diſpoſuit Apoſtolus in Eccleſiis*; *The Apoſtle did ſet in order in the Churches, ſuch things as had relation unto order, as Forms of Prayer, and other things of like nature.* And the *Walachrian* Claſſis acknowledged, that the Churches [o] *ab Apoſtolicis & Primitivæ Eccleſiæ temporibus, from the Apoſtolical and primitive times unto this day, have performed the publick worſhip of God, out of certain and preſcribed Forms.* And if they were from the Apoſtolical times, it may well be that ſome Apoſtles had an hand in making them.

[n] In Annot. minor. in 1 Cor. 11. 34.

[o] Conf. Contr. in Angl. p. 180.

17. And more particularly in our own Church, [p] Dr *Hammond* judged that *the Apoſtles* and they whom the Holy Ghoſt ſet apart to *plant the Churches, had miraculous gifts*, and by them *they prayed*; he addeth, *ſome of theſe ſpecial Prayers thus conceived, were received and kept by thoſe whom they thus taught, and are they which the ancients mean by the Liturgy of S. James*, &c. And [q] D. *Durel* concerning theſe Liturgies

[p] Annot. on S. Jude, v. 20. and View of the Directory, Sect. 17.

[q] Eccl. Angl. Vind. c. 10.

turgies of S. *James*, &c. ſaith, *mihi dubium non eſt, I make no doubt but ſome things are found in them, which do proceed from the Authors to whom they are attributed.* And [r] *Salmaſius* as was obſerved by Dr *Hammond* in his view of the new Directory, ſaid *Jacobi, Clementis, Baſilii, Chryſoſtomi Liturgiæ, partim veræ ſunt, partim falſæ; the Liturgies of* James, Clement, Baſil, Chryſoſtome, *are partly true, and partly falſe.* Which words ſhew that he accounted ſome things to be genuine in them, but with an addition of other things ſpurious. See alſo Mr [r] *Thornedike* to the ſame ſenſe. Sect. III.

[r] Salmaſ. contr. Grot. opus Poſth. p. 254.

[r] Of Religious Aſſembl. c. 7. p. 248.

18. Our Author alſo takes a ſlight notice of that *weighty evidence* I produced, for the proof of Forms of Prayer, [t] *in the time of Conſtantine.* And he only tells us, that [u] *Conſtantines compoſing Godly Prayers for his Souldiers, is a good Argument that the Church had then no publick Liturgies: for ſurely* Conſtantine *need not then have made any, and it had been a great derogation from the honour of the Church.*

[t] Lib. Eccl. p. 107, 108.

[u] Reaſ. Acc. p. 67.

19. But if our Author had duly obſerved what I produced, and conſulted *Euſebius* in the places to which I referred, he would have found 1. That *theſe Prayers* which *Conſtantine* made, and *Euſebius*

Forms of Prayer uſed in publick ſervice in Conſtantines *time.*

Ch. III. *ſebius* applauded, were peculiarly fitted for his *Souldiers*, as is manifeſt from that particular Prayer related by [x] *Euſebius:* and therefore his inferring from hence, that the *Church had no Forms* before that time, is as if he would conclude, that becauſe we have had Prayers lately framed, to be *uſed at ſea*, that therefore we never had before that time any *Common-Prayer*. And beſides this, [y] *Euſebius* declares, that theſe Prayers he compoſed were to be uſed on the *Sunday*, by that part of his *Souldiers*, who had not embraced the *Chriſtian Religion*, whileſt the other part of his Army who were Chriſtians, did attend the Aſſemblies of the Church, and join in its *Prayers*. 2. He might alſo have further obſerved, that *Conſtantine* was ſaid by *Euſebius*, *de Vit. Conſt. l.* 4. *c.* 17. to order his *own palace*, according to the manner and *uſage of the Church*; in that *taking into his hands the Books*, he either applyed himſelf to the *Scriptures*, *or expreſſed*, δυχὰς ἐνθέσμους, *thoſe Prayers* which had received an *authoritative ſanction*. But this clear evidence for the uſe of Forms of Prayer he was willing to overlook; as alſo what I produced from *Origen*, *Cyprian*, and others.

[x] De Vit. Conſt. l. 4. c. 20.

[y] Ib. c. 19.

20. But

20. But because this Authour pretends, that there was no *established Liturgy* before the time of *Gregory the Great*, nor till six hundred years after Christ; that the Reader may see, how much he would be imposed upon, by giving credit to any such untrue and groundless Assertion, I shall (waving very many Citations of some *Clauses of Liturgies* in St. *Austin*, St. *Chrysostome*, and many other of the ancient Writers) produce as many testimonies as are sufficient to satisfie an indifferent Reader, that in all the first Ages of the Christian Church, for the first six hundred years, there were *publick forms of Prayer*, and Liturgies established.

Sect. III. *Liturgies more ancient than six hundred years after Christ.*

21. *Justinian* the Emperour began his Reign above seventy years, and ended it almost forty, before the year 600. and his *Imperial Sanctions* were of as large extent as his Empire. He accounteth it a great fault, [z] that there were some persons of *the Clergy and Monks*, who were not versed as his Canons required, *in the prayers of the usual Service, and of Baptism.* And he declares that he would have things *canonically ordered*, which if it had been before done, *they would every one have acquainted themselves with the holy Liturgies*, [a] ἕκαστος ἐσπούδαζεν ἂν καὶ τὰς θεί-

--*Enjoined by the Imperial Law* An. 541.

[z] Novel. 137. in Præf.

[a] ibid. c. 1.

as

Ch. III. ὡς ἐκμανθάνειν λειτουργίας. And he also by his Imperial Sanction required, that [b] every person *ordained Bishop* [b] should *recite the office for the holy Communion, and the prayer for Baptism, and the other prayers.* [c] And he also enjoins [c] these prayers in the performing *publick offices*, and in the *administring Baptism*, not to be said by the *Bishops or Presbyters silently*, but *so as they may be heard.* Which things are plain testimonies, both that the Church then had *Liturgical Forms*, and that they were established and enjoined by an *Imperial Law.*

[b] ibid. c. 2.

[c] ibid. c. 6.

22. And besides this, it was enacted by *Justinian* [d] that the Canons of the four holy Synods, ἐκτεθέντας ἢ βεβαιωθέντας, both such as were *made by them*, and such as were *confirmed* by the Council of *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*, should have *the force of laws.* And therefore if there was any *Canon*, which enjoined the use of forms of prayer, confirmed by the Council of *Chalcedon*, (for the proof of which, I referre to *n.* 6, 7, & and 23. of this Section) then by virtue of this Constitution, that Canon had an equal authority with a *law of the Empire*, throughout all the Dominions thereof. And both these Constitutions of *Justinian* bear date in the same year 541. which

[d] Novel. 131. c. 1.

is

is fifty nine years before the period our Authour fixeth upon. Sect. III.

23. In the middle of the foregoing Century, from the year 400. and downwards, was the *General Council of Chalcedon*, *An.* 451. in which that *Code*, wherein was the Canon of *Laodicea*, which required the conſtant uſe of Liturgies, was both approved and *confirmed*, as may appear above, *n.* 6, 7, 8. and therefore the uſe of Liturgies was hereby eſtabliſhed in the Chriſtian Church, as far as the *authority of a general Council* did extend. In this time *Proclus*, a Biſhop of *Conſtantinople* of good note, declared *forms of divine ſervice*, to have been [c] delivered from St. *James* and *Clement*, and to have been ordered by St. *Baſil* and St. *Chryſoſtome*. But how far ſoever his authority may prevail, concerning the time almoſt four hundred years before him, when St. *James* and St. *Clement* lived, he being the firſt Writer which I have met with, who mentions the *ancient Liturgies* under their *particular names*; yet for the later times, his authority is unqueſtionable, that there were then *Liturgical forms*, and that theſe had been ſo long in the Church, as not to be then accounted new upſtart things. And he could not but have ſufficient opportunity

Their ordinary and eſtabliſhed uſe in the fifth Century manifeſted.

[c] Procl. Conſt. de Tradit. Liturg. in Bibl. Patr.

to

Ch. III. to understand fully what he delivers concerning St. *Chrysostome* especially, since he was Bishop in the same See of *Constantinople*, and was educated there about the end of St. *Chrysostom*'s time. And at the beginning of this Century, was the Council of *Milevis*, whose Canon enjoining the forms of Prayers, is [f] above produced in this Section.

f n. 10, 11, 12.

24. In the Century beginning *An.* 300 the attestation to the *Liturgy of* St. *Chrysostome*, in the foregoing Paragraph, is the more considerable in this Case, because, as [g] *Theodoret* informs us, his Government and Authority extended it self over *Thracia*, *Asia* and *Pontus*, and he established excellent *laws*, κατεκόσμει τοῖς νόμοις, to *twenty eight Provinces*, within those Regions. St. *Basil*'s ordering a public *form* of Liturgy in this Age, is not only what hath been generally received and acknowledged in the Greek Church, but hath a further confirmation from *Proclus* above mentioned, and also from the testimony of the [h] sixth *General Council*, commonly so called, where they also mention the Liturgy of St. *James*. And when *Julian*, for the begetting a greater respect to *Gentilism*, ordered many things therein, [i] τῇ τάξει τῆς χριστιανῶν θρησκείας *after the order of the Christian worship*, one thing

g Theod. Hist. Eccl. l. 5. c. 28.

The like in the fourth Century.

h Conc. in Trull. c. 32.

i Soz. Hist. l. 5. c. 15.

thing which *Sozomen* declares, they were to imitate the Christians in, was εὐχαῖς τεταγμέναις, in their *constituted prayers*: which [k] *Nazianzen* calls εὐχῶν τύπον ἐν μέρει, a *form of prayers* to be expressed *by parts*: this must manifestly prove the use of such forms then, in the ordinary offices of the Christian Church. Concerning this Age, the Reader may add what I above mentioned, from *Eusebius*, *n.* 19. and from the Council of *Laodicea*, *n.* 5, 6, 7, 8.

Sect. III.

[k] Naz. Or. 3. p. 101, 102.

25. In the preceding Age from the year 200. what I cited in my [l] *Libertas Ecclesiastica*, from *Origen* in his Homilies on *Jeremy*, urging a Clause out of their usual Forms of Prayer, and speaking in his Books against *Celsus*, of the Christians using, προσταχθείσαις εὐχαῖς, *the appointed prayers*, with what I there added from St. *Cyprian* and *Tertullian*, may be considerable evidences, that the Church then used *forms of prayer*. To this may be added, what I above observed, [m] concerning the ordinary publick use of *set Hymns*, composed by pious men, under the time of Christianity; which the Council of *Antioch* against *Paulus Samosatenus* censured him for *disuseing*.

[l] Lib. Eccl. p. 108.

And in the third Age, beginning An. 200.

[m] Sect. 2. n. 41.

26. In

Ch. III. *Publick forms in the two first Centuries.*

26. In the *two first Centuries*, we meet with few Christian Writers, and yet there are some things expressed in *Justin Martyr*, and *Ignatius*, which seem to favour the use of forms of prayer, as I noted in my *Libertas Ecclesiastica*. But the testimony I produced [m] above from *Pliny*, in his Epistle to *Trajan*, at the entrance of the second Century, doth sufficiently shew, that the Christians in their publick Assemblies, used a *set form* in *Hymns* of Ecclesiastical composure. And the words of [n] *Lucian*, who also lived under *Trajan*, give us a fair intimation, if not *certain evidence*, of a form of Liturgy then used by Christians. Where he brings in *Triephon* in his Dialogues, expressing several things concerning the doctrine and practice of the Christian Church, and at last he directs, Τὴν εὐχὴν ἀπὸ πατρὸς ἀρξάμενος καὶ τὴν πολυώνυμον ᾠδὴν ἐς τέλος ἐπιθεὶς, for the *beginning*, *the prayer from the father* (the Lords prayer) *and adding at the ending the Ode with many names*, or the *famous hymn*. Indeed, a learned man was of opinion, that [o] the πολυώνυμος ᾠδὴ, was the Clause at the end of the Lords prayer, *For thine is the Kingdom*, &c. but it is much more probable, if not certain, that there must be more than one single Clause, in that which he called *an Ode*; and

[m] Sect. 2. ibid.

[n] In Philopat. ver. fin.

[o] J. Greg. Not. & Observ. in Scr. c. 38.

and it is very likely, that πολυώνυμος, may here ſtrictly imply the expreſſing *many names*, or many titles. According to this ſenſe [p] Dr *Hammond* thought, that Ode or Hymn intended, might be that in the end of our Communion ſervice, *Glory be to God on high*, &c. And an Hymn much like to this appears to have been very ancient, being expreſſed in that Collection, under the name of *Apoſtolical Conſtitutions*. And that this Clauſe in *Lucian*, hath reſpect to a particular Hymn, compoſed for the giving Glory to our *Lord and Saviour* eſpecially, I am enclined to believe, from the teſtimony of *Pliny*, lately referred unto, from whence it appears, that ſuch an *hymn*, (which he expreſſeth *ſoliti ſunt carmen Chriſto quaſi Deo dicere ſecum invicem*) was at that very time looked on, as a remarkable thing in the Chriſtian ſervice, and was of ordinary uſe in the Chriſtian Aſſembly. Now though I cannot be poſitive in determining the particular Hymn; it is a conſiderable evidence, that the Chriſtians then uſed a *form of publick ſervice*, in that they began it with the Lords prayer, (which *Tertullian* alſo ſhews, to have been anciently uſed before any other prayers) and ended it with a particular known, and *remarkable hymn*.

Sect. III.

[p] View of the Direct. Ch. 1. Sect. 17.

[q] Conſt. Apoſt. l. 7. c. 48, 49.

[r] Tertul. de Orat. c. 9.

27. And

Ch. III.

Our Saviour joined in a form of prayer, and taught his Disciples a form.

27. And as before this time, our Saviour inſtituted that excellent form of the *Lords Prayer*; ſo that is the greater *warrant* for the uſe of forms of prayer, if we conſider, that ſuch *publick forms*, compoſed by ſuch men, who had chief authority in the Church, were before our Saviours time, and in his time, of ordinary uſe in the *Jewiſh worſhip*. But our Lord complied ſo far with the *uſe* of theſe forms, that himſelf uſually joined in this Synagogue-worſhip, *Luke* 4. 16. being of another temper, as to the honouring of Gods publick worſhip, than this Author, and others of his mind; ſince the fartheſt that they will go is, as he tells us, [f] that *ſome of them at a pinch can bear preſcribed forms*. And moreover, our Lord thought fit, as *John the Baptiſt* had done, to continue this practice, of *directing forms* of prayer amongſt his Diſciples; and thereby gave a general *approbation* to this ancient uſage in the Jewiſh Church, and gave his own example for the like practice in the Chriſtian Church, of praying to God in forms *piouſly compoſed*, and to be devoutly uſed.

[f] Reaſ. Acc. p. 21.

28. In their *temple ſervice*, their ſacrifices and offerings were *rites of* [g] *ſupplication* and thankſgiving. But theſe *ſacrifices* being always the ſame, upon the ſame

[g] Phil. de Vict. p. 842, 843.

ſame occaſion, and the manner of performing them being unvaried and uniform, they were as *conſtant forms of ſupplication*, or the ſame expreſſions of the ſame thing, in the worſhip of God. And as the daily ſervice was conſtant and invariable, ſo the ſeveral extraordinary Sacrifices, were as *different offices* for ſpecial occaſions. And herein it alſo appears, that God is ſo little pleaſed with *variety of expreſſions*, that amongſt the ſeveral numerous ſorts of Cattel and Fowls, [u] only *three ſorts* of the former, as *Philo* obſerved, *viz. Oxen, Sheep and Goats*, and two of the latter, *Pigeons and Turtles*, might be preſented to God in Sacrifice. Nor was there any alteration in the *method* of their ordinary ſervice. For whereas there was *ſacrifice and incenſe* daily offered, the ſame Authour acquaints us, that the Prieſts ſtrictly obſerved this order, [x] firſt to offer the *incenſe*, as a rite of thankſgiving; and after that their Sacrifice. And their incenſe was daily offered, before the riſing of the Sun, as [y] *Joſephus* declares, which is alſo agreeable to the direction of the Law it ſelf, *Exod.* 30. 8. But in the *evening ſervice*, the incenſe was conſtantly offered after the Sacrifice.

Sect. III. *The Temple-Sacrifices were real expreſſions of Divine worſhip in an unvaried form.*

[u] ibid. p. 835.

[x] Phil. de Victim. offerent. p. 850.

[y] Antiq. Jud. l. 3. c. 10.

Ch. III. 29. And their *Sacrifices* were attended in the *Temple* with particular *prayers and praises*. The Levites in the Temple *sung praises*, in a set form of words, 2 *Chr.* 29. 27, 30. And the Priests joined *prayers* with their Sacrifices; and that these in their constant and ordinary service, were *set forms*, (besides what hath been by [z] some observed from the Samaritan Chronicle) hath probable evidence from *Philo*, who describing the Priest in this action, saith he is [a] τὰς κοινὰς ὑπὲρ ἁπάντων ποιούμενος εὐχαριστίας ἐν ταῖς ἱερωτάταις εὐχαῖς, *making common lauds for all the people, in the most holy prayers.* And we can produce instances of set forms of prayer, used not only by the people, but even by the Priests themselves, upon the most high and *solemn occasions*. Such is that, when in case of a great impendent danger of sad calamity, the Priests weeping between the Porch and the Altar, were to say, *Joel* 2. 17. *Spare thy people, O Lord, and give not thine Heritage to reproach*, &c. And both the Talmud and other Jewish Writers, declare how upon the day of *atonement*, the High Priest himself used several *stated prayers*, as [b] hath been observed by learned men; and the very prayers themselves, are thence expressed by

[z] Thornd. of Rel. Assemb. Ch. 7.

[a] De Victim. p. 843.

Publick forms of prayer accompanied their temple-sacrifices.

[b] Hor. Heb. in Mat. 6. 13.

by [c] Dr *Outram*. And the forms of prayer used at the *Jewish Passover*, have been noted by *Scaliger*, *Buxtorf*, *Syn. Jud. c.* 13. *Ainsworth* in *Exod.* 12. 8. Dr *Lightfoot* on *Mat.* 26. 26. and divers others. Sect. III.

[c] de Sacrif. l. 1. c. 8. p. 95. & c. 15. p. 169, 170.

30. In their worship in the *Synagogues* and their *Schools*, besides other prayers added of latter times, the *eighteen prayers*, which are much mentioned, and of great account amongst the Jewish Writers, are asserted by [d] the Rabbins to be as ancient as the time of *Ezra*. But that little or nothing of this whole number of the eighteen prayers, is of any later date than the time of *our Saviour*, Dr. *Lightfoot* [e] affirmeth, might be proved at large if need did require. And I shall think it sufficient for me further to observe, that it is certain they had *forms of prayer of ordinary* and common use, in the Jewish Nation, as early as the times of our Saviour, from the testimony of *Josephus*, concerning the Essens, expressing before Sun-rise in their supplications, [f] πατρίους τινας δ'χὰς, some *such prayers* as were delivered to them from the foregoing Ages, and were received amongst the Jews. And upon a view of what I have now produced in this Section, the Reader may see reason to believe the

[d] Seld. in Eutych. Buxt. Syn. Jud. c. 5.

[e] Hor. Heb. in Mat. 6. 9. *The like used in the Jewish Synagogues.*

[f] de Bel. Judaic. l. 2. c. 7.

Ch. III. truth of what was asserted by [g] *Melanæthon*, concerning forms of prayer, *Ecclesia semper eas proposuit, & publicè & privatim eas exerceri jubet, The Church of God hath always proposed them, and thought them fit to be used, both publickly and privately.*

[g] in Loc. Theol. de Precat.

SECT. IV.

Some expressions vilifying Uniformity, *and charging forms of prayer to be an engine of* perpetual discord, *with others in the latter part of his third Chapter, reflected on.*

HAving sufficiently, I hope, answered what hath been urged in this Discourse, to prove the use of forms of prayer, to be any *hindrance* to piety and devoutness in religious worship; and vindicated my arguments, whereby I undertook to prove the contrary; it is but expedient to consider some other reflective expressions, which are in the latter part of this his third Chapter.

2. When our Authour observed, that the Walachrian Classis commended forms of prayer, as conducing to several good

good ends; and particularly to this, *That uniformity in publick worſhip may be in all Churches obſerved*: he takes occaſion to fall foul upon that *Uniformity*, which they thought valuable, and which is eſtabliſhed in our Church. But he firſt declares his approbation of [h] *Uniformity in the ordinary matter of prayer, purſuant to an unity in Doctrine*, and this he tells us is *neceſſary*. And then he thus expreſſeth his contempt of Uniformity, in that ſenſe our Church approves it, and our Laws and Government eſtabliſh it, calling it [i] *that pitiful thing now called Uniformity, which lyes in an oneneſs of ſyllables, words and phraſes; a thing which never came into the heart of God to command.* And in another place, he enquires how it ſhall be proved, that [k] *that pitiful thing called uniformity in words and ſyllables and phraſes, was ever deſired of God, or that it ever came into his or his Sons heart.* Thus he can come very nigh to a form of words and phraſes, in reviling them in others. And here is one part of the difference between us, that whilſt we uſe a *form of words* in the holy exerciſes of Religion, he uſeth his *form of words* in ſcoffing at this religious exerciſe, and the Conſtitution of our Governours: and

Sect. IV. *Of Uniformity, or the having the ſame form of worſhip throughout the whole Realm.*

[h] p. 54, 55.

[i] Reaſ. Ac. p. 55.

[k] p. 149.

Ch. III. to us it appears, that the *deriding* religious exerciſes, is not ſo good a work as the *practiſing* them.

3. But whether God or Chriſt ever *commanded* a ſet form of words to be uſed in prayer, which our Author ſo confidently denies, may be ſufficiently diſcerned from what I have ſaid in the foregoing Sections. But is this *Uniformity*, in the uſe of a devout and pious form, ſuch a *pitiful thing*, as he repreſents it, when by this means almoſt all the advantages in the uſe of forms, which I have above mentioned, are obtained? Hereby a decent and *regular way of worſhip*, in full and comprehenſive ſenſe, and fit words, is ſecured in all Aſſemblies of the Church of *England*. Hereby ſober and underſtanding Chriſtians are aſſured, that they can *heartily join* in the publick ſervice, which is to be preſented to God. Hereby the *minds and affections* of the people may be particularly prepared before-hand, to go along with the ſeveral parts of worſhip. Hereby both Miniſters and people are relieved againſt *various diſtractions*, which new variety of words and expreſſions do ſuggeſt. Hereby the Unity of *deſiring the ſame things*, in ſo many ſeveral Aſſemblies, may quicken

Excellent benefits by the eſtabliſhing this uniformity.

en a conſiderate mans devotion. And hereby all unbecoming and *ſcandalous expreſſions*, which diſturb the ſobereſt Chriſtians, and adminiſter matter for deriſion to others (of which too many inſtances might be given) are in the chief parts of Divine ſervice and worſhip prevented. Sect. IV.

4. And beſides this, how much this Uniformity, which is *una & eadem publici Divini cultûs externi forma*, in the expreſſion of [1] *Cappellus*, doth contribute towards the promoting Unity, Peace and Charity, I ſhall repreſent in his words. It is that, ſaith he, *qua arctius colligantur, in eadem ſinceræ Religionis, Fidei & Charitatis communione, inter ſe fidelium animi*, &c. *in which the minds of the faithful are more cloſely knit together, in the ſame communion of ſincere Religion, Faith and Charity amongſt themſelves, and thereby in the Church in every Nation*, &c. *there is leſs of diſturbances, factions, contentions, ſchiſms and diviſions, from that infinite diverſity and multiplied variety of external worſhip, which muſt neceſſarily ariſe, if there be no certain and preſcribed forms of that worſhip, to which all are kept.* And now is it a *pitiful thing*, that our Governours ſhould in the beſt manner take care

[1] Theſ. Sal. de Liturg. Par. 3. n. 32.

Ch. III. for the preventing ſo much evil, and the promoting ſo much good? or is it not rather an unworthy thing, to *reproach* and calumniate the good deeds of others, and eſpecially of our *Superiours?*

5. But whereas our Author declares for an *Uniformity in matter of Prayer, purſuant to an unity in doctrine*; and calls that a [e] *beauteous Uniformity*, when we all *ſpeak the ſame thing, as to the matter of Prayer*; *do the ſame thing, in the ſame ſpecifical acts of worſhip*; *and on the ſame day*, the Lords-day, I deſire two things may be here obſerved: Firſt, that our Author doth not pretend that men ordinarily ought to pray for *other things*, than what may be contained in a well-diſpoſed Form, ſo that the Queſtion only is, whether, where the matter is the ſame, we are to prefer *fixed*, known, and *well deliberated words*, or ſudden, uncertain, and *changeable expreſſions*. Now all the great advantages mentioned in the foregoing Paragraphs, and in the firſt Section of this Chapter, are on our ſide: when on the other ſide, men may have the greater opportunity of ſhewing what *a volubility of ſpeech* they have attained unto, and what ſtore of *good expreſſions* they are furniſhed with; which may gratify

[e] Reaſ. Acc. p. 149.

fy the inclinations and fancies of ſome men, but are not of chief *advantage to* Sect. IV.
piety.

Ill effects of the want of ſuch an Uniformity.

6. Secondly, Let it be conſidered, whether it can be reaſonably expected, that *Uniformity in the matter of Prayer*, and the worſhip of God, and *Unity in doctrine*, ſhould be continued, where publick Forms are rejected. Now no better tryal can be made of ſuch a caſe as this, than by *experience*, unleſs it can be proved, that the minds of men are now otherwiſe diſpoſed than they were in thoſe days, when this Kingdom had a plain experimental proof hereof. But concerning Uniformity in the *matter of Prayer*, it is a thing notorious, that in our late times, when the *Liturgy* was taken away; the *Presbyterians*, *Independents*, and other Parties, prayed one *againſt the other*, and againſt the eſtabliſhing that way of Government which others of them prayed for: divers perſons made their own *paſſions*, *ſingular opinions* and *errors*, a conſiderable part of their Prayers: others rejected all *confeſſion of ſins*, as not owning it to be any part of their devotion. In many places of this Kingdom, that great part of Chriſtian worſhip, in the Adminiſtration and partici-

Ch. III. participation of the *Lords Supper*, was forten, twelve, fourteen and sixteen years together totally laid aside: the administring *Infant Baptism*, was by some Ministers disused, and by others appropriated to a select Company. I might instance in other things, wherein the matter of Prayer then varied too generally from what our *Liturgy* and the rules of our Religion direct us to; particularly concerning our *Prayer for the King*: it being not amiss observed, by our [f] late gracious Soveraign, that one thing which made many be the more against *our Liturgy* then, was on this account.

[f] Εικ. Βασιλ. c. 16.

7. And they were then so far from *Unity of doctrine*, that one who professed himself a Non-Conformist acknowledged about 1646, [g] *We in these four last years have overpast the Deeds of the Prelates, in whose time never so many nor so great errors were heard of, much less such blasphemies and confusions. We have worse things among us, more corrupt doctrines and unheard of practices than in eighty years before; denying the Scriptures to be the word of God, denying the Trinity, and the Divinity of Christ, the Immortality of the soul, the resurrection of the Body, Hell, and Heaven*, &c. And I know no sober Christian

[g] Gangræna. Part. 1. p. 175.

Christian will call this *unity in doctrine.* Sect. IV.

8. But though our Author thinks fit unreasonably to *vilify uniformity*, I suppose some Readers will be apt to think, that of the two, his words may be the more truly returned upon himself, That the affecting that pitiful thing called *varying of words and phrases*, never entred into the heart of God to command, to be a part of his Religion; and it should not enter into the heart of any good man to think that such things will please him.

9. In another place this Author expresseth much evil to be produced by Liturgies. As that they are [h] *an engine of perpetual discord*, and are *made use of to deprive the Church of God of hundreds of godly and painful Ministers:* and to the like purpose he speaks [i] elsewhere. Now he who shall consider, that there have been Liturgies in *all ages* of the Church of God from the beginning, and that no discord was occasioned by them; and that they are of themselves of *excellent use*; and that when our Liturgy was laid aside, almost forty years since, this was far from *procuring concord*; he will be apt to think that our Author hath mistaken the *true cause* of our discords and

[h] Reas. Acc. p. 63.

[i] p. 130. *Of the causes of our discords and divisions.*

Ch. III. and diviſions. But there are other plain and manifeſt cauſes thereof, *viz.* from an ill temper of mind, whereby men neglect the *due reverence* they owe to their ſuperiours, and the care they ought to maintain of *peace and Unity* in the Church; when ſome men ſet themſelves with eagerneſs to *oppoſe* regular eſtabliſhments upon ſlight grounds, and others yield themſelves to be led by the *paſſions* and *errors* of thoſe whom they eſteem; and when many cauſleſly affect *new things*, and indulge themſelves to ſet up for *new models*, of ordering the Communion of the Church, and the way of *divine worſhip*; Theſe things will indeed perpetually *cauſe diviſions*, unleſs they be removed. And if any Miniſters ſhall rather forſake their Miniſtry, than admit of any Forms of Liturgy; the true cauſe of this will be from ſome of the things now mentioned: or elſe from their own great *miſtakes*, in being perſwaded by ſuch weak Arguments, as his diſcourſe may furniſh them with: or elſe from their going too far to comply with and pleaſe other men.

10. But in truth, the eſtabliſhing Liturgies doth in a conſiderable meaſure put a ſtop to *diſcords and diviſions*. To this

this purpose *Cappellus* accounted it very fit, that as far as may be, there ſhould be [k] *una in Eccleſia externi cultûs divini formula*; *the ſame Form of publick divine worſhip in the Church*, and this he thought of great uſe, *ad unitatem ſpiritûs, & charitatis, inter fideles, quantum obtineri id poteſt, conſervandam, for the preſerving, as far as that can be obtained, the unity of the ſpirit, and of charity amongſt believers.* And though our Author would be content that ſome ſhould uſe Liturgies, but other Miniſters ſhould uſe their own words and method, *Cappellus* in the ſame place declares, that this is by no means adviſeable, and that this would be ſo far from procuring peace, that from hence would ariſe, *contemptus, odia, rixæ, contentiones*, &c. *contempt, hatred, claſhings, contentions, ſtrife, and infinite quarrels to the great ſcandal of the Church.* Sect. IV.

[k] Theſ. Salm. ubi ſup. n. 46.

11. But plain experience doth beyond all authority prove, that *concord* is never like to be the effect of the laying aſide *all Forms* of publick worſhip. For when this was done in our late ſad times, thereupon all manner of *errors, ſects, hereſies* and *blaſphemies*, were broached and vented. After this it was that [i] the Preſbyterian Miniſters complained of the *bitter*, 1653.

[i] Jus div. Min. Evang. Ep. to Read.

Ch. III. *bitter, woful, and unutterable fruits of divisions, which,* ſay they, *have almoſt deſtroyed, not only the Miniſtry, but even the very heart and life of Religion and Godlineſs.*

12. Our Author ſaith alſo, that Forms [m] p. 63. of Prayer [m] *hinder Miniſters care to ſtudy the Scriptures*: which he before urged, and I before anſwered, *Chap.* 1. *n.* 47.

[n] Ibid. 13. He ſaith alſo, [n] *that hereby many ſuch Miniſters have crept into the Church, of whom every one who hath any concern for Gods glory, or the Churches repute, hath cauſe to bluſh and be aſhamed.* Now I ſhall leave him to conſider by himſelf, whoſe work he is doing, whileſt he takes all occaſions to reproach that Miniſtry, and thereupon to hinder their labours whom our Saviour hath called to ſerve him in his Church. And we have ſo little reaſon to *bluſh* and *be aſhamed* of the generality of the Engliſh Miniſtry, that we have abundant reaſon to bleſs God for their great worth. And beſides this, the faults which can be chargeable upon any particular perſons in the Miniſtry, muſt be either from their being 1. not *ſound* in doctrine, or 2. not of a holy and *good life*, or 3. from their not being men of

ſufficient

fficient abilities, and ſuch as diligently Sect. IV.
ſcharge their Miniſterial work. But ſet
orms of Prayer piouſly compoſed, and
nſtantly uſed, can contribute nothing
either of the two former, when they
anifeſtly promote the contrary good.
nd for the laſt, as the *great abilities* of
ur Miniſtry is very evident; ſo I ſhall
nſwer this, where he doth more par-
cularly inſiſt upon it in ° another ° Ch. 8. n. 10.
lace.

14. This Writer in the end of this
hapter declareth, P that he *thinks he* P p. 70.
ath fully anſwered whatſoever I had *of-*
red, but I leave it to the diligent Rea-
er to judge, how little reaſon he hath
o think ſo. But he there ſaith, his *ſtrict*
eſign is not to anſwer me, but *to ſhew they*
ave probable Arguments, inducing them to
elieve, that it would be *ſinful* for them,
rdinarily to uſe *the preſcribed Forms of*
thers: and therefore he proceeds to *add*
rther Arguments. Nor is it my deſign
n this diſcourſe mainly to *vindicate* my
elf, much leſs to *oppoſe* him; but to *vin-*
dicate the truth, and therefore I ſhall
dd my Anſwer to his remaining Argu-
ents, contenting my ſelf only to give
n account of the main ſubſtance of
hem, if I may ſo call it, and not to in-
terpoſe

Ch. III. terpoſe my ſelf, in what he ſpeaks a-
gainſt other particular perſons, or in any
digreſſions, which are of no neceſſary
concern, to the Vindication of *fixed*
Forms of Prayer, or defending other
publick Conſtitutions.

CHAP.

CHAP. IV.

Forms of Prayer are not forbidden either in the Second Commandment, or by any other Divine Precept.

HIs third Argument is, that it is *Sinful for Miniſters, having the gift of Prayer, to uſe preſcribed Forms, no neceſſity compelling*; becauſe God hath (*a*) *neither by the light of Nature directed them, nor in his Word preſcribed them.* Now it is acknowledged, that all the *parts of Divine Worſhip* muſt be ſuch, as the light of *Nature*, or the *revealed Will* of God do direct. By the former, our dependance as Creatures, doth oblige us to acknowledg and honour God; and to call upon him, and *pray* unto him: And the holy Scriptures give us further Precepts, and encouragements in theſe Duties. And in the parts and duties of Divine Worſhip, the *manner* of performing them, and our outward expreſſions therein, muſt be ſuch as is ſutable to the Duty it ſelf; as ſwerveth from no *Divine Precept*, or Inſtitution; and is recommended either by the light of

(*a*) Reaſ. Account, p. 71.

Of the parts of Divine Worſhip, and the manner of performing it.

Ch. IV. Nature or Scripture. But from what I have ſaid in the former Chapter, it may appear, that *Forms of Prayer* in the publick Worſhip of God, are recommended by the *Light of Nature*, as it directeth us to chuſe the beſt, and moſt expedient and profitable way of performing that Worſhip; and that the *Scriptures* alſo do encourage us in, and give their approbation of the uſe thereof.

Forms of Prayer are agreeable to the light of Nature and Scripture.

2. But there is yet a further deſign in this Argument, which is, That nothing may be *uſed* in God's Worſhip, which he hath not himſelf *preſcribed*. To this end, he ſaith, the ſenſe of the *Second Commandment is this*, (*b*) *Thou ſhalt worſhip in no other Way, by no other Means or Religious Rites, than what I have preſcribed:* And again, (*c*) *We judg all Acts, Rites and Means of Worſhip prohibited by God, which either in expreſs Terms, or by firſt conſequences from Scripture, are not preſcribed.* Now if he will be conſiſtent with himſelf, and conclude any thing in the Caſe under debate from theſe things, which are rather Poſitions, and unproved Aſſertions, than Arguments; his Inference muſt be, That no *words and expreſſions* (for of theſe we are now diſcourſing) ought

b P. 73.

c P. 75. & the like P. 74.

And are not forbidden by the the Second Commandment.

ought to be *uſed* in the Worſhip of God, which are not by him *preſcribed*. But concerning this Argument, I ſhall obſerve three things. Ch. IV.

3. *Obſ.* 1. That he here contradicteth, what he declared in the ſtating his Queſtion, and hath oft repeated, having as he tells us, (*d*) *Again and again, ſaid, That they do not think Forms of Prayer unlawful.* But if they be not preſcribed, and all means not preſcribed be prohibited, they muſt be aſſerted to be *unlawful*. And being thus prohibited, no pretence of *neceſſity* on Mans part, can make them lawful. For according to that ancient rule, *Nulla eſt neceſſitas delinquendi, quibus una eſt neceſſitas non delinquendi*, (*e*) *It can be never neceſſary for them to ſin, for whom it is only neceſſary that they do no ſin.* And it is more neceſſary, to forbear any preſent *external expreſſion of Homage* to God, than to make uſe of that which is unlawful and *forbidden*, as is manifeſt in the inſtance of *Saul's ſacrificing*.

[d] P. 91.

This Argument claſheth with himſelf.

[e] Tertul.

4. *Obſ.* 2. By this way of arguing, the particular *conceptions* and expreſſions, of him who prayeth without a Form, are as much *forbidden*, as the uſe of a *Form* is pretended to be; ſince God hath not *preſcribed* theſe Expreſſi-

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Ch. IV. ons. But here our Author tells us, that *the light of Nature ſhews our own invention to be* a mean, and a *ſufficient mean* in this act of Worſhip. Thus Men who talk at this looſe rate can tell, when it ſerves their own turn, how to allow what God hath *not preſcribed*, and to juſtifie it upon this very account; becauſe it is the *Invention of Man*, though they can declaim againſt Eccleſiaſtical Conſtitutions, under the very name of *Inventions of Men*. But if we may uſe *words* and expreſſions, and a *method* and compoſition of Prayer, not particularly *preſcribed* of God; what an unreaſonable vanity is it, to argue from this Topick againſt a *Form of Prayer*, becauſe theſe particular things in this Form, are not *appointed* of God.

5. But poſſibly he may tell us, as ſome have done, that by keeping to the *conſtant uſe* of a Form of Prayer, we make that a proper *part of Divine Worſhip*. Now though this was anſwered (*f*) by *Cappellus*, and in part by (*g*) me elſewhere, I ſhall here ſay, That we are far from thinking, that any particular *Form of Prayer*, appointed in any part of the Church, is *neceſſary* to be uſed in all Chriſtian Churches in the World; who all of them are obliged to perform all the

f Theſ. Salmur. *Part* 3. *de Liturg. n.* 25.

g *Lib. Eccleſ.* B 2. p. 305, 306.

the *proper parts* of Divine Worſhip. Nor is Religion, and the Worſhip of God placed in the bare reciting the words of a Form, but chiefly in the *pious devotion* of the Heart, of which theſe words are an expreſſion and guide. And thus much muſt be allowed to the uſe of words in thoſe Prayers, which for diſtinction ſake, I call *Conceived Prayers*. I hope he will not ſay, that it is the *conſtant and preſcribed uſe*, of the ſame thing not commanded of God, which only is forbidden in the *Second Commandment*; as if the worſhipping an *Image* was only forbidden, where there is a *conſtant Adoration* given to the ſame Image, but that it is allowable where there is ſo great a number of them, that men ſometimes make choice of one, and ſometimes of another, with various changes. We allow the *Second Commandment*, and the Rules of Scripture concerning God's Worſhip, to require that no act of *Divine Adoration* be given to any thing elſe beſides God himſelf; and that that *Homage* and Service which is ſutable to his *Nature*, and according to his *Will*, be religiouſly performed; and that no ſuch *pretended Worſhip*, which is unſutable to his Nature, or diſagreeing to his Will, ought

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What God hath forbidden, or commanded concerning his Worſhip.

Ch. IV. to be preſented to him. But this ſuggeſtion, that *Forms of Prayer are forbidden by the Second Commandment*, as included under Idolatry, is ſo unreaſonable, that (*h*) Dr. *Hammond* might juſtly wonder, at the *ſtrangeneſs and prodigiouſneſs* thereof; and *Cappellus* might well declare, concerning them who urge this, as an Argument, (*i*) *Craſſe admodum hîc homines iſti hallucinantur*; *Theſe Men are herein exceeding groſly deceived.*

(*h*) *View of Direct.* Chap. 1. Sect. 22.

(*i*) *ubi ſup. n.*

6. *Obſ.* 3. This Poſition, That nothing may be *uſed* or appointed in God's Worſhip, but what is particularly *enjoyned* by God himſelf, (beſides (*k*) *neceſſary circumſtances to humane actions* as Humane) is that, concerning the *falſeneſs* and dangerous conſequence of which I diſcourſed largely in my *Libertas Eccleſiaſtica* (*l*), to which I refer, nor is any anſwer given thereto by this Writer. And I ſhall here note, that as it is improved, it is *deſtructive* to publick Worſhip and Religion. For ſince God hath commanded us to pray, but hath not in all acts of Worſhip, enjoyned our *Words*, or the performance of this Duty with or without a *Form*; it muſt according to this Poſition, be done in neither, ſince each of theſe are by conſequence

(*k*) Reaſ. Acc. *p.* 75, 76, 77. & *p.* 86, 87.

(*l*) B 2. *c.* 1. throughout, & *c.* 2.

That Poſition that nothing not preſcribed, may be uſed in Gods Worſhip, is deſtructive of all Religion.

ſequence pretended to be *forbidden*, being not *preſcribed*. The ſame may be ſaid of our Saviour's Precept, concerning the celebrating his *Supper in Bread and Wine*, but he hath not preſcribed or determined the *ſort of Bread*, or the kind of *Wine*. And though God hath commanded us to *ſing Praiſes* to him; whatever this Writer ſaith, he can never prove, the ſinging continually the *Pſalms* of *David*, and others recorded in Scripture, to be particularly *enjoyned* by a Divine Inſtitution, under the Goſpel; though the Church of God hath very generally and *advantageouſly uſed* them. Wherefore the reſult of this aſſertion is, for men to *contradict* themſelves, in the performances of Religion, and (which is far more intolerable) to look upon God, as having *contradicted* himſelf, in giving ſuch Laws, which ſo claſh with one another, that they cannot be obeyed, and that by the one he hath ſet us free from obſerving the other. Ch. IV.

7. But if theſe things may be determined by men, as they indeed muſt be, the common rules of Prudence will not allow that it ſhould be lawful and fit, for *every Miniſter* by his more ſudden and vario *thoughts*, to determine theſe things for the Congregation where he

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Things necessary to be determined in Religion, may be best determined by publick Constitutions.

ministers; and that it should be unlawful and unreasonable, that any such things should be considered and resolved on, by the *deliberate Consultations* of the most prudent Men: And if we consider the *Authority* of our Superiours, to reject pious Forms of Prayer by them appointed, and which I have shewed to be of excellent use, speaks a want of just Reverence and *Submission* to them, and a not yielding to them that due *Superiority* in matters Ecclesiastical, for the right ordering the exercises of Religion, which belongeth to them; of which I have in another Book discoursed some-what.

8. But whilst this Author in this Chapter observes, that some urge the Duty (*m*) of *obeying Superiours in things lawful*, and not forbidden of God, as an obligation upon Inferiours in our Case, to joyn in our publick Forms of Prayer; besides what he urgeth against this, that Forms of Prayer are things *forbidden of God*, as I above noted, he hath some other expressions, concerning the Power and Authority of Superiours, and our *obedience* to them, which I shall reflect upon.

(*m*) P. 74, 85, 86.

9. He grants that the *Superiour* may in some cases determine of such a thing, which

(*n*) which *both he and the Inferiour confeſs to be in it ſelf indifferent*; but not in things, (*o*) *which the Superiour acknowledgeth not neceſſary, and the Inferiour thinks are forbidden.* Now if any Inferiour, or any Perſon whoſoever, account any thing to be *forbidden*, and proceed in his judgment upon good and *true grounds*; no ſuch thing may be appointed, being in *it ſelf evil*; whether the Superiours acknowledg it not neceſſary, or by miſtake think it is ſo. But where any Superiours do upon good grounds, judg any thing to be of good and *profitable uſe* for the publick good, though not abſolutely neceſſary in it ſelf: And ſome Inferiours out of miſtakes, or forwardneſs to cenſure, will condemn ſuch things as ſinful and *unlawful*; it is no way fit that ſuch good Orders be laid aſide; and many others, and the Church it ſelf, be deprived of the *good* they might receive from them, by yielding a Compliance to theſe *miſtakes*. And whereas he here urgeth (*p*) the duty of *Charity*, he ought to conſider, that *real Charity* in providing for the *good* and profit of the Souls of Men, is of far greater value, than that which he calls *Charity*, in gratifying the Opinions, and complying with the *Errors*

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[n] P. 88.

[o] P. 77.

Uſeful things are fit to be eſtabliſhed, tho ſome by miſtake may raſhly condemn them.

[p] P. 77.

Ch. IV. *rors of Men*, in their miſtakes. But of the appointments of ſuch things as are ſcrupled, I have treated more at large in another (*q*) Diſcourſe.

10. Concerning obedience to Superiours, he ſaith, (*r*) *Doth this make a ſufficient reaſon for practice in Divine Worſhip, that Man commandeth it?* And he produceth (*ſ*) Biſhop *Jewel's* Teſtimony, that *God is to be obeyed*, rather than Men; which we aſſert: And (*t*) Biſhop *Davenant*, condemning the *blind obedience of the Jeſuits*, and aſſerting unto all men ſuch a *judgment of diſcretion*, that they may conſider whether the things be true, or lawful, which are directed by their Superiours. And then he tells us, That (*u*) *blind Obedience is the very foundation of Popery*; but the judgment of private and practical *Diſcretion*, is the *foundation of the Proteſtant Religion.*

11. Now it is true, That to yield ſuch a *blind Obedience* to Superiours, as to account them *Infallible*, and thereupon to account that all they deliver muſt be received, without any liberty to examine the *truth*, and *lawfulneſs* thereof, is a foundation of *Popery*. But to own the due *Authority* of our Superiours and *Spiritual Guides*, and to acknowledg, that they may determine matters of *Order*

§ *Libert. Eccl.* B. 2. Ch. 2. § 3. *throughout.*

(*r*) P. 80.

(*ſ*) P. 81.

(*t*) P. 82, 83, 84.

(*u*) P. 84.

Order and Decency in the Church, and that it is the duty of Inferiours to ſubmit themſelves to ſuch Determinations, if they be not contrary to the Will of God, is that which Chriſtianity requireth, and is a neceſſary *foundation of Peace and Unity*. And to make uſe of our own *judgments* and underſtandings, ſo as to reject whatſoever we *certainly know* to be falſe and evil, is that which all *true Religion* and good Conſcience, and the Chriſtian and Proteſtant Principles will direct. But for any to think it their duty, to cloſe with ſuch Arguments as ſeem to them *probable*, but are weak and *fallacious*, and are of no clear evidence and undoubted certainty; and to account themſelves warranted thereby, to purſue what is againſt the eſtabliſhed State and Order of the Church, and its Peace and Welfare; and againſt the Authority of their Superiours, or any rules of Duty; this will lead Men into all manner of evil *Faction*, Schiſm, and *Fanaticiſm*, and ſuch Principles cannot juſtifie themſelves in the ſight of God, or good Men, as I have (*w*) above ſhewed. Ch. IV.

what judgment of diſcretion, the true principles of Religion do allow in all Men.

(*w*) Ch. I. n. 9. *&c.*

12. This is that which the Writers of our Church declare againſt, and ſo do *Proteſtants* generally, and ſo doth par-

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particularly (*x*) Biſhop *Davenant*, who firſt reſerving to God the *Supreme power of judging*, (*y*) aſſerteth to our Superiors, the *miniſterial judgment*, whereby, beſides other things, they have Authority to judge, *de conſtitutionibus ad externam Eccleſiæ politiam pertinentibus*, of Conſtitutions belonging to the external Polity of the Church. And he then declares the neceſſity of a *judgment of diſcretion* in all Chriſtians: which he underſtands, according to the ſenſe I have in the former Paragraph expreſſed, as is manifeſt both from that Treatiſe, and the other cited by this Writer, *In Epiſt. ad Coloſ. c. 2. v. 23.* And he particularly acknowledgeth it, to be the general ſenſe of *Proteſtants*; (z) *Judicium hoc diſcretionis vanum, falſum, fanaticum eſſe concedunt, quando ex privato ſenſu & phantaſmate ipſius judicantis dimanat; verum, firmum & legitimum, cum oritur ex lumine infuſo Spiritus Sancti, & dirigitur ad normam verbi*: That they acknowledg that judgment of diſcretion to be vain, falſe and Fanatical, when it proceeds upon the private ſenſe and fancy of him that judgeth; but that it is true, firm and allowable, when it is inlightned by the Holy Spirit, and directed by the rule of the word. Wherefore

x Daven. de Judice Controverſ. c. 1. 2.

y ibid. c. 16.

z ibid. cap. ult.

fore he gives no allowance to mens proceeding upon probable and *uncertain arguments*, but only upon manifeſt and *clear evidence*, in oppoſing what is eſtabliſhed by Superiors. And indeed diſobeying upon ſuch grounds as are not manifeſt, is but a *blind diſobedience*, which may well be ranked with *blind Obedience*. We and all ſober Proteſtants are againſt both; and if the former ſhould be followed, by *Children* to their Parents, and *Servants* to their Maſters, eſpecially in *working Fancies*, and weak Judgments, it would bring nothing but confuſion into Families. Ch. IV.

13. This Author alſo tells us, That to juſtifie the Subjects obedience, (*a*) there muſt *appear to him, ſome reaſon from a Divine command, requiring* the thing. Here if the Precepts of *Unity*, *Peace*, *Order and Obedience* be ſufficient, theſe are frequent and clear; but if he ſtill mean, that no particular thing may be eſtabliſhed, unleſs, it be ſome way determined, by a Divine Precept, this I have above refuted, *n.* 2. *&c.* (*a*) p. 89.

14. He declares alſo (*b*) that *Geſtures* or *Actions*, that are *idle* or *inſignificant*, *are in worſhip ſinful*; and therefore may not be ſubmitted to. Now it is well, he hereby diſallows the fond notion of them, (*b*) ibid.

Ch. IV. them, who decry our Rites or *Ceremonies*, becauſe they are *ſignificant*. But this can make nothing againſt *Forms of Prayer*, where the words expreſs the ſenſe of the Prayer, and are not only *ſignificant*, but very *uſeful*. And though ſuch things as are appointed, in the *due order* of the Church; as the Forms and Order of *Prayer*, *Hymns*, and ſuch like, have been uſually and frequently called *things indifferent*: the word *indifferent* here, is only to be underſtood in oppoſition to what is in it ſelf *abſolutely neceſſary*, but not in oppoſition to, or diſtinction from what is good, uſeful, and *profitable to Edification*. So that ſuch things are, if I may ſo call them, in themſelves *legally indifferent*, being particularly eſtabliſhed by no *Divine Law*, and which may as things of Eccleſiaſtical liberty be appointed by Superiors, not *morally indifferent*, as if the appointment and practice of them, was not uſeful, *profitable* and good.

The appointing Liturgy in what ſenſe to reckoned among things indifferent.

[c] ibid.

15. He ſaith alſo, that (*c*) *an appropriated habit* is in worſhip ſinful (the contrary I have ſufficiently proved in my (*d*) *Libertas Eccleſiaſtica*) and that for the Superiour to *command any ſuch thing, will be a ſin unto him, as* Gideons *Ephod was a ſnare to his houſe.* Jud. 8. 27. But

[d] B. 2. ch. 1. p. 320, 321. & ch. 4. p. 492, &c.

the

the Scripture ſaith, concerning *Gideons Ephod*, which *he made and put in his own City*; that *all* Iſrael *went thither a whoring after it*; *which thing became a ſnare unto* Gideon, *and his houſe*. So that *publick Idolatry* in which *Gideons* family did in all probability joyn, was that whereby it became a *ſnare* unto them. But neither was the *Ephod of Samuel*, 1 Sam. 2. 8. nor of *David*, 2 Sam. 6. 14. nor the *Levites garments*, 2 Chr. 5. 12. at all blamed in the Holy Scriptures, but approved, though none of them were appointed by the Law of God: and therefore it muſt be ſomthing of another nature, than the bare *making an habit*, that was of ſo ill conſequence to *Gideon* and his Family. And as this at laſt came to a manifeſt and general *Idolatry*, ſo there was probably ſomthing blameable in its firſt Conſtitution. St. *Auſtin* (e) from the great proportion of Gold, allotted to the making this *Ephod*, Jud. 8. 26. thinketh that other *miniſterial things*, relating to Gods ſervice, were made therewith: and others think that *Gideon* making an *Ephod*, like the *high Prieſts*, intended to worſhip God, and enquire of God thereby, *in his own City*, and not in Gods Tabernacle, which was to erect a *Schiſm*. Now *Schiſm* and *Idolatry*,

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Of Gideons Ephod.

(e) Quæſt. ſuper Judic. c. 41.

Ch. IV. *latry*, whether they be commanded by Superiors, or practiſed by Inferiors, joyntly or ſeparately, will be a *Snare* unto them, as they were to the houſe of *Gideon*.

16. Our Author takes notice, that
f p. 91. 92. (*f*) *commands* in Scripture, and *examples*, are urged for forms of Prayer; and ſaith, *it can never be proved, that there were forms of Prayer in the Jewiſh Church*, or that the *Lords Prayer* was intended as an ordinary form: and however what is produced from theſe things, concerning the *ſtate of the Goſpel*, he calls *pitiful inconcluſive Arguments*. And ſaith he, *if* David *made Pſalms* (which are Prayers) *he was a Prophet*, but *did he make an Act of Uniformity too?* But that the *Jewiſh Church* had forms of Prayer; that the *Lords Prayer* (which ſurely was delivered under the *Goſpel*) was delivered as a form, and that the Arguments from hence are cogent, I have proved in the former Chapter. And ſince the ordinary practice of the *Jews*, in uſing forms, was approved by our Saviour, it is not conſiderable, whether any of them were eſtabliſhed by *David*, or other perſons in *Authority*. Yet *David* did in ſome things appoint rules and orders for the ſervice of God, 1 *Chr.* 25. 2, 6.

And

And *Hezekiah* and his Princes, ordered in what form of words the *Levites* ſhould *ſing praiſe* to God, 2 *Chr.* 29. 30. Ch. V.

CHAP. V.

Of other Prayers, *beſides thoſe in the Liturgy, and publick ſervice of the Church.*

HIs fourth Argument is, That the admitting, or *agreeing* (*a*) *Miniſters to uſe ordinarily preſcribed forms of Prayer, is of ſufficient force to reſtrain the total exerciſe of the gift of Prayer*, which is *ſinful*. And that by this principle, Miniſters may not pray otherwiſe, *before and after Sermon*. And that if the Magiſtrate ſhall hereafter make a *Law*, (*b*) of the *Latitude of that of* Nebuchadnezzar, to tie men to pray *no where to God, neither in Family, or Cloſet*, but in the uſe of *a form, or the Churches Prayers*, they muſt obey this alſo, by the ſame reaſon, which obligeth them, to uſe ſet forms in the publick uſe of the Liturgy. And, ſaith he, (*c*) *who ſhall determine, how far the Magiſtrate may impoſe, or not impoſe?*

[a] Reaſ. Account. P. 93. 94.

[b] p. 95. *Of the uſe of other Prayers, beſides forms.*

[c] p. 97.

Ch. V. *poſe?* Now in this Chapter he produceth nothing new, to prove it a Duty, for men to uſe their own *abilities of expreſſion* in Prayer; but ſaith, (*d*) *he takes this to ſhine ſufficiently in its own light.*

[d] p. 93.

2. Wherefore, in anſwering this Chapter, I ſhall premiſe three things,

[e] Chap. I. Firſt, That I have above ſhewed, (*e*) that mens abilities of expreſſion, which are not properly the *gift of Prayer*, are not on other accounts neceſſary to be uſed; unleſs, where they be requiſite, for the *better performing* the worſhip of God.

3. Secondly, That ſince I have manifeſted, the *uſefulneſs* of ſet (*f*) forms in themſelves, for the publick offices of *Religious worſhip*, and do not found their lawfulneſs, and expediency meerly upon *Obedience* to our Superiors; therefore I can be no way concerned here, to determine, or enquire after, the extent or *boundaries* of the *Authority* of our Governors, in ordering things relating to the worſhip of God.

[f] Chap. I. & 2.

The extent of Governours Authority, not requiſite to be queſtioned in every act of Obedience.

4. Thirdly, That it doth not expreſs any great *reverence to Superiors*, for any to deny *ſubmiſſion*, to the lawful and *uſeful Conſtitutions* by them eſtabliſhed; and to plead for this, by putting other Queſtions, about their power of *commanding* things, which ſeem *diſadvan-*

tageous

tageous to Religion, and by declaring, that the *extent* of their Authority, is not ſufficiently ſtated. What confuſion would it bring into Families, if when Children, or Servants, are commanded there to joyn in any exerciſe of Religion, as in *prayer in the Family* (which our Author grants, muſt be a form to them, who joyn in the words of others) they may be allowed to anſwer, they will not comply therewith, becauſe, by ſo doing, they may be *impoſed* on in Religion, from one thing to another: and they muſt firſt know the *ſtrict bounds* of that Authority they are under, and who ſhall fix them. And the like may be ſaid, of the ſeveral *conventions* of different Separatiſts. But if it be enough, to ſay in the caſe of a *Family*, that they may then deny *actual obedience* and ſubjection, when any thing is required of them, which they *know to be evil*; we acknowledg the ſame in our caſe. Ch. V.

5. And thus much might be ſufficient, for anſwer to this Chapter, as it hath a particular aſpect upon the *Authority* and commands of our Governors; yet becauſe, I would not avoid any thing, which may ſeem material and uſeful, I ſhall farther here conſider, Whether, and how far, Chriſtians, or Miniſters, *Whether it be a duty, to uſe other Prayers beſides forms.*

Ch. V. are under any obligation of Duty, to uſe any *other prayers*, beſides ſet forms, in all thoſe particular caſes mentioned in this Chapter; *before and after Sermon*, in the *Family*, and in the *Cloſet*. Now comprehenſive and well ordered *forms*, being with deliberation fitted to the common ſtate of Chriſtians, and the ends of our Religion; are as I have above ſhewed, to be *preferred*, in the *publick worſhip of God*. And that *before or after Sermon*, there ſhould ordinarily be new and varied Prayers, I know no rule of reaſon, or precept of the Chriſtian Religion, which *requireth* this, and maketh it a *Duty*.

Before Sermons.

6. *Before Sermons* (*g*) Mr. *Thorndike* obſerves, *That in the flouriſhing times of the Church, Preachers were wont to commend themſelves, and their labours to Gods bleſſing*. But this was frequently, at leaſt, done by a *ſet form*. A ſhort form to this purpoſe, of St. *Ambroſe* is, as Mr. *Thorndike* there obſerved, yet extant, may be ſeen in *Ferrarius de ritu Concion.* and from thence in (*h*) Mr. *Hamon L'eſtrange*, and the form of *Aquinas*, is publiſhed by (*i*) *Caſſander*. And ſome of the moſt eager of our *Diſſenters*, have formerly kept themſelves ordinarily to ſet forms before their Sermons. And our Church in

(*g*) Of Religious Aſſembl. c. 7 p. 237. & 252.

(*h*) Alliance of Divine Offices. Chap. 6. p. 183.

(*i*) Caſſand. Frec. Ec.

in her (*k*) *Canons*, hath given direction for a *form of Prayer*, to be used before Sermons, as is there expressed, or *to that effect*: but among the different practices, it is not necessary for me here, to consider what liberty is hereby allowed to Ministers. Ch. V. k Can. 55

7. In the *close of the Sermon*, many Homilies of the ancient Writers, had some *supplicatory expressions*, interwoven as a conclusory part thereof, and sometimes with particular respect to the subject of their Discourse. Such things were in some of their popular Discourses, practised by (*l*) St. *Basil*, (*m*) *Gr. Nazianzen*, St. *Chrysostom*, in some Homilies, *ad Pop. Antioch*, and others, and also in St. *Augustine*, St. *Gregory*, *Bernard*, and divers others; and our Church doth not seem to dislike this Method, which is imitated in some of her *Homilies*. But yet this was used but in some, either of the *ancient Homilies*, or of those of our Church; St. *Austin* used most frequently the same *concluſory Prayer*, or *Collect*, which is extant in (*n*) his works. The method used by several persons, of the several persuasions among our *Dissenters*, who frequently have prayed over the several heads and parts of their *Sermons*, that their Auditors might be *per-* *After Sermons.* l Basil. Hom. 2: & 6. in Hexaem. De Jejun. Hom. 1. de Mam. Mart. & de Lib. Arb. m Naz. Orat. 2. 6, 10, 28, 42. V. Schol. Gr. in Not. Billij in Naz. Orat. 18. n Aug. Tom. 8. pag. ult.

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ſuaded of them, ſtands chargeable with this fault among others; that as (*o*) Biſhop *Taylor* obſerved, as their Sermons according to their different parties, were oft directed againſt one another, and in *contradiction* to one another, ſo by conſequence were their Prayers, and therefore the matter of Prayer muſt be, in many of them *unſound*. But that excellent Collect, *Grant we beſeech thee Almighty God*, &c. much uſed in our Church after Sermons, (beſides, the expreſſions in the Prayer for the Church militant, to the ſame purpoſe) is ſo pithy, in deſiring the *bleſſing of God*, for obtaining the *beſt effect* of the Sermon, that no pretence can remain, to charge any *blame* upon thoſe, who uſe no different concluding ſupplicatory expreſſions of their own.

8. Indeed there are ſometimes *extraordinary caſes* and occaſions, which are proper matter for our publick Prayers and Thankſgivings, and ought not to be omitted. It is obſerved by (*p*) *Baronius*, That the Church preſented their *eſpecial Suffrages* to God, for the good ſucceſs of *Gratian* againſt the *Alemans*: and (*q*) *Athanaſius* did publickly do the like, for *Conſtantius* againſt *Magnentius*. Such caſes as are moſt weighty, or uſual, are

(*o*)

(*p*) Ann. Eccl. An. 37. n. 7. 8.

(*q*) Athan. Apol. 2. ad Conſtant.

are provided for by *particular Collects* in our Liturgy; and if they be caſes of particular perſons, they may be compriſed in the Prayer for all conditions of men, and the general Thankſgiving, according to the directions in our Liturgy. And theſe parts are as blameleſs, and as commendable in their uſe, as the ordinary parts of the Liturgy. And if there ſhould yet be ſome great and *extraordinary caſe*, which is not ſufficiently contained, under any of theſe Prayers or Praiſes: Dr. *Hammond* declared, (r) *The Church ſometimes permits, and upon incidental occaſions preſcribes, other forms in the Congregation.* Such are upon great ſpecial reaſons, the Prayers for particular *publick days of Humiliation and Thankſgiving.* And if ſaith Mr. (s) *Mede, There be any ſudden unexpected occaſions, for which the Church cannot provide, the ſpirit of her Miniſters is free. Who will forbid her Miniſters to ſupply in ſuch a caſe, that by a voluntary and arbitrary form, that the Church could not provide for in a ſet form?* But ſuch caſes where this is *neceſſary*, will be very rare, and muſt keep their place. Ch. V.

(r) 1 Pract. Catechiſm l. 3. Sect. 2.

(s) 1 Diſcour. 1. on Mat. 6. 9.

9. And for *Family*, and *Cloſet* Prayers, what ever freedom of expreſſion any man hath, whenſoever he devoutly and

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Of Prayer in Families and Cloſets.

piouſly addreſſeth himſelf to God in a *form of words*, in the daily and conſtant matters of worſhip, as acknowledging, and *adoring* the Divine excellencies and perfections, *bleſſing God* for daily benefits, and *ſeeking* to him for ſuch mercies, as we always ſtand in need of; I do not ſee, how the leaſt blame can be charged upon ſuch a Perſon, but his mind may be enlarged, his memory helped, and his affections quickned thereby.

Forms of Prayer of great uſe in Families.

10. And ſo far as I can diſcern, the ordinary uſe of a *well-compoſed form*, may uſually in a *Family*, moſt conduce to the promoting inward and ſerious Piety, upon many of the ſame grounds that prove it expedient in the publick ſervice. And the *diſparaging* the uſe of forms of Prayer in *Families*, is both unreaſonable, and really hurtful to Religion: it being the probable occaſion of the *total neglect* of ſuch Religious ſervices in many *Families*; many perſons on this account, omitting the uſe of all Prayer in their Families, rather than to expoſe themſelves to be cenſured as weak, in uſing a Form. And other perſons of greater *confidence*, perform this much *worſe*, both as to matter and words of Prayer, and the profit of others, than they might do in the uſe of a good form.

And

And I deſire, that this thing may be ſe- Ch. V.
rioufly and *carefully conſidered*, it being of concernment to the real profit and good of men, however it may be ſlighted by ſome conceited and ſelf-pleaſing Perſons. To this purpoſe, *Cappellus* declared his diſlike of them, who (*t*) *certas orandi formulas, etiam in privatis familijs damnant, condemn fixed forms of Prayer, even in private Families.* And what *Melanchon* ſpeaks, in approbation of forms in *private*, as well as in publick, I have (*u*) above noted.

(*t*) Theſ. Salmur. de Litur. g. n. 30.

(*u*) Ch. 3. Sect. 3. n. ult.

11. But becauſe, many private caſes, which may be of great concernment to particular *perſons and Families*, may be more properly taken into the ſubject of *Family Devotions*, than of publick Aſſemblies: it is expedient, and ordinarily neceſſary, that ſuch things alſo be upon emergent occaſions preſented to God, for obtaining his help and bleſſing, in as ſuitable words, as the perſon is able to expreſs, and without affecting *variety of words*. And in the *Cloſet*, many things concerning the perſons own particular caſe and wants, which cannot be compriſed in a form, are needful matters of his private and *retired Devotion*: which may either be by *vocal expreſſions*, or only by the inward lively motions of a con-

Ch. V. contrite ſpirit, as the perſon himſelf finds moſt expedient. Wherefore Dr. (w) ubi ſup. *Hammond* declared, (w) That it is *ſuppoſed by the Church, that in the Family and Cloſet, every man may ask his own wants, in what form of words he ſhall think fit.* And what he ſaid, and the liberty therein expreſſed, was obſerved as an inſtance of the *moderation of our Church*, by my worthy friend (x) Dr. *Puller*. And I acknowledg, That if any Superior ſhould forbid all ſuch private Confeſſions and Petitions, this being againſt the duty of a *Creature*, and a *Chriſtian*, ought not to be ſubmitted to. But bleſſed be God our Governors are far enough from any ſuch thing, nor ought our Author to propoſe it.

(x) Moderat. of the Chur. Ch. 7. §. 6.

12. Wherefore the reſult of this matter, is this, That the performing the *publick offices* of the Church by a ſet-form, is that which is really *profitable* to Chriſtianity: and the appointing them to be ſo performed, ought not to be looked on, as a meer act of *Power and Dominion*, in our Superiors, which is deſigned no farther than to try the *Subjects obedience*; but in this caſe, it is a *pious act* of their *Chriſtian care* and prudence. If all Miniſters ſhould perform theſe Offices, without preſcribed Forms, how many

many *inconveniencies*, and what impediments to piety must constantly in some things, and might frequently in others thence ensue, is easie to be considered; and in many things hath been, and in part will (*y*) farther be expressed in this Book. The celebrating these Offices by some *with a Form*, and by others *without one*, would be an engine of Discord and Faction; and men of high conceit and *rash confidence*, who are most apt to miscarry, would be most impatient of that *restraint*, from which others are free. And if any *one person* under a wel-constituted order, use his own different way of celebrating Divine Offices, (being member of that, and not of any foreign Church) even this would be against the *peace of the Church*, and so not to be desired of any good man. And this man also, whoever he be, unless he keep himself to the same seriously *premeditated things*, will not perform these with that *exactness*, that is in a Form, and may be sometimes liable to defects of *memory or expression*. And Forms of Prayer are also of excellent and singular use in Families and in *Closets*.

Ch. V. *Constant use of Liturgies is advantageous.*

(*y*) Ch. 9.

13. Yet we account other Prayers, besides Forms, in their place (*z*) allowable.

(*z*) Dr. Hammon. Pract. Catech. of Prayer.

Ch. V. able. God forbid, that any ſhould ſpeak, againſt the general matter and deſign of ſuch a Work, as St. *Auſtins Confeſſions*, or the pious *Meditations* and Soliloquies, of many ancient and modern devout men. And we eſteem it ſo uſeful an exerciſe of Religion, for Chriſtians frequently to ſet themſelves to take a *ſtrict account* of themſelves, and penitently to *confeſs* their particular neglects and treſpaſſes, and to *implore* the needful mercies and bleſſings of God, that none need to fear, that any Chriſtian Governor will ever *prohibit* ſuch things. And whereas by a conſtant ſtrict *courſe of Piety*, ſome perſons have arrived in a tranquillity of mind, to an higher degree of *Mortification*, and holy *ſublime affections* to, and ſenſe of God, and his Goodneſs, than the generality even of other pious Chriſtians; it is fit that in their private Devotions, they expreſs, as they think moſt expedient, the noble, grave and ſober ſentiments of their Souls, in acts of Adoration. But ſuch things are unfit for publick conventions, being too high for the common ſtate of men, who can more eaſily admire them, than joyn in them. And all *Enthuſiaſtical pretences*, and the methods of ſpeaking *myſtical non-ſenſe*, deſerve no where

Other Prayers in their place uſeful.

Of the higheſt and moſt raiſed Devotions.

where either commendation or any allowance. Ch. V.

14. And I humbly beſeech *Almighty God*, in the name of his only Son, who founded his Church in *Unity*, that all men who have any love of God or goodneſs, may at length learn to ſtudy, and to do and ſpeak thoſe things, which tend to *peace* in the Church, and not to make breaches therein, and to divide it. And that we may all more thankfully acknowledg the ſignal mercy of God to us, That we have the priviledg of having been educated, in ſo *excellent a part* of the Chriſtian Church, as our Church is. And God grant that this Diſcourſe, may have ſome influence towards theſe ends.

No peace and order, where every perſon or party will undertake to new-model the Church

15. But it would be diligently conſidered, That no Church can enjoy *Peace*, but that whoſe members keep their own ſtation, and the governing and ordering part, is left to the *Governors* and Superiors, to be determined by them, others yielding due *ſubmiſſion* in things lawful. But if every man, or every ſeveral club, or diſtinction and party of men, may claim to themſelves a power, of *new-modelling* the ſtate of the Church; this not only tends to *confuſions*, but ſpeaks them to *intrude* themſelves,

Ch. VI. ſelves into the office of the Supreme Governor; and that they may *overlook* and overturn, all the foundation and fabrick of a *well ordered Church*.

CHAP. VI.

Of Preaching, *and whether it be as reaſonable, to preach in a Form of Words compoſed by others, as to pray in a preſcribed Form?*

HIs fifth Argument is, (*a*) that if *Miniſters may obey Men*, in *performing their Miniſterial Acts of ſolemn Prayer*, by the *preſcribed Forms* of others; upon the ſame principle may all *Miniſterial Gifts in preaching* be ſuppreſſed, and Miniſters may be appointed to read ſome Diſcourſes of others to the People. Now what I *premiſed* to the foregoing Argument, may be again uſeful to be conſidered here. But ſince I have manifeſted, the ordinary and *conſtant uſefulneſs*, of ſet Forms of Prayer in Publick Worſhip, for the advantage of Religion; if he be able to prove the ſame, concerning the ordinary

(*a*) Reaſ. Acc. *p.* 98, 100.

nary using the *Discourses of others* in Preaching, (as I conceive he never can) he hath then, and not till then, made the Cases parallel. Ch. VI.

2. The different *practice of the Christian Church*, which for many Ages before the Romish Corruptions overspread it, constantly used set *Forms of Prayer*, when their Sermons were composed by the *Preachers* themselves, and the like usage in our own Church, may incline modest men to think, that these Cases are not alike. The Apostolical Doctrine required of the Clergy, that they should be *apt to teach*, and so doth our own Book of Ordination, and the (*b*) *Ancient Canons* required their diligent practice herein: And the use of such *Instructions* or Exhortations, in the Christian Assemblies, is of as early Original as from the first Ages, as appears from the Testimonies of (*c*) *Justin Martyr*, and (*d*) *Tertullian*; and the continuance thereof is evident from very many *Homilies*, Tractates and Orations of following Ages, which are yet extant. And our Author may, if he please, consider such differences as these.

Forms of Prayer, being most expedient, do not prove it best to have constant Forms of Preaching.

[b] Can. Ap. 58. Syn. in Trul. c. 19.

[c] Just. Mar. Ap. 2. & Tert. Apol. c. 39.

3. First, Preaching is directed to *Men*, but publick Prayer to *God* in the name

name of Men. And therefore as both (e) Mr. *Mede*, and (f) Biſhop *Taylor*, obſerve, It is convenient the People ſhould *know beforehand*, what the Miniſter puts up to God in their names, but there is not the like reaſon for Preaching. And *variety of Words* and Expreſſions, have a conſiderable efficacy upon the minds of Men: Whereas it is a thing unworthy of God, as (g) *Calvin* obſerves, to think that he is *humano more perſuadendus*, to be wrought upon by words as Men are. For while he ſearcheth the Heart, his attention is not to be procured by *arts of Speech*, or himſelf moved, affected, or pleaſed by a *new compoſure* of words. And beſides this, a pious *reverence* not only in our Hearts, but in well-deliberated words, and in geſtures alſo, is conſiderable in the ſight of God; and this is more due to *God* to whom we pray, than to Men to whom we preach.

e Diſc. 1. on *Mat.* 6. 9.

f Of Prayer extem. *n.* 57.

g Inſtit. *l.* 3. *c.* 20. *n.* 29.

Several things which make the caſe of Prayer and Preaching herein different.

4. Secondly, As the *matter for Sermons*, or popular Diſcourſes, is of ſo large extent, as to include all the great and neceſſary Doctrines and Rules of Religion, ſo there are too oft *corrupt Notions and Opinions* which ſubvert Piety, and *ill practices* which may be apt to prevail, at ſome ſpecial times and places.

Now

Now here a watchful Miniſter, will endeavour to beat down all ſuch Notions and Practices, which cannot well be done but by his own Abilities, in anſwering all their *Pleas*, Pretences and Objections. Ch. VI.

5. Thirdly, By this means he can acquaint his People with ſuch things as he thinks, in the *Matter* of them, moſt proper and ſutable to them, and can propoſe theſe things in ſuch a *manner*, as is moſt agreeing to their *Capacities*; which thing was noted by (*h*) Biſhop *Whitgift*, to be of *great advantage in order to profiting*. And to this purpoſe alſo it is reaſonable, that the *Method* and manner of *Compoſure*, of popular Diſcourſes, be ſuch as ſuit the Place, *Time and Age*, wherein we live. (*h*) Tr. 13. Ch. 1. Div. 7.

6. Fourthly, It is not only requiſite that our Publick Service of God be at all times ſo *comprehenſive*, as to take in all the uſual parts of Religious Worſhip: *Adoration*, *Thanksgiving*, and *Supplication*, for all ordinary Bleſſings; but this alſo ſeemeth enjoyned by *Apoſtolical Precept*, 1 Tim. 2. 1, 2. and therefore it is expedient to ſecure this Comprehenſiveneſs, by a publick Form. But it is no way needful, that every Sermon ſhould contain *all the neceſſary*

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points of Doctrine and Practice, but ſuch a particular Branch thereof, as the Speaker thinks moſt proper. But was he to declare or expreſs all the Articles, or Doctrines of the Chriſtian Faith; certainly a known Creed is more fit for this purpoſe, than a new Compoſure. And beſides this, as the temper of the Age accounteth it a *Diſparagement* to preach a Sermon compoſed by another Man; this temper having nothing of hurt in it (as the condemning Forms of Prayer hath) is fit to be complied with, for the benefit of the Hearers. And theſe things will ſhew, that able Miniſters ought ordinarily to preach Sermons of their *own preparing*. See alſo *Chap. 7. n.* 4.

Inſtructions and Exhortations in ſome caſes beſt performed by a Form.

6. But notwithſtanding this, it is far from being a *Sin*, for Miniſters in their *inſtructing others*, to make uſe of what is Compoſed by others, in ſuch caſes, where this may tend to the greater profit or advantage, of the Perſons to be inſtructed. In acquainting others with the principles of Religion, or *Catechiſing* them, it is certainly beſt, that this be done in the uſe of a known ſet *Form of Catechiſm*. The ſhort exhortation in adminiſtring the *holy Communion*, (and the like may be ſaid of other Offices)

fices) where the *Graces* to be exercised, and the *Duties* to be performed, are constantly the same, may be better performed in a well composed pithy *Form*, than by a continued varying. Ch. VI.

7. And for *Sermons*, as it may be very allowable, to cite one or more sentences from an approved Author, when this may be of good use: So I know no reason, why in some cases the using a larger portion of anothers Discourse, openly and freely owning the Author, may not be done without any blame, where the *authority of the Person*, or the Discourse it self, might have a greater efficacy, on the promoting Goodness and Religion, than what the Speaker might express in his own words. It was (*i*) St. *Austin*'s judgment, that such of the Clergy who could not *compose* Discourses, so well as they could *speak* them, might do good service to the Church, by *publickly pronouncing* what was made by others. And I doubt not, it had been much better for many *Teachers*, and for the Church of God too, if they had sown good Seed, received from other faithful Hands, rather than to have dispersed their own Tares, *Errors*, and unsound Doctrines. In the Primitive Times, it was ordinary, to

(*i*) Aug. de Doc. Chr. l. 4. c. 29.

Ch. VI. read publickly on the Lord's Days, in the Chriſtian Aſſemblies, the Epiſtles of ſome eminent Men, and ſome Hiſtorical Relations which concerned the Church: And there would be the ſame reaſon for a Sermon or Homily, where that might have a remarkable influence on the Churches good. And it is moſt probable, that the Apoſtle (*k*) requires an Epiſtle written from the *Church of Laodicea*, to be read in the Church at *Coloſs*, Col. 4. 16.

(*k*) Whitak. Controv. 1. Qu. 3. c. 4. Daven. in Loc.

8. But though I have a due value and eſteem for Preaching, yet I can by no means come up to our Author's height, who not only calls Preaching the (*l*) *greateſt Ordinance of the Goſpel*; but he alſo declares (*m*) from the Commiſſioners in the *Savoy*, that Preaching is ſuch a *Speaking in God's Name* to the People, and a ſpeaking his Word, Truth, or Meſſage, that *we make God a Lyar, if we ſpeak a falſhood in his Name.* Surely he who thinks, that every expreſſion he uſeth in Preaching, muſt be a *Divine Oracle*, and that if he be guilty of any *Miſtake*, he becomes thereby ſo horrid a Blaſphemer, as to make *God a Lyar*; had need confine himſelf to the manifeſt Articles of the *Chriſtian Faith*, and the clear and plain *rules of Practice*, or

(*l*) Reaſ. Acc. p. 99.

(*m*) P. 108.

Of the due eſteem and value for Preaching.

or to ſome certain *form of ſound words*; and for other things had need ſhut and *ſeal* up his lips, until he have ſurely attained (what he muſt never expect) the gift of *Infallibility*: and our Author, if he preach at that looſe rate which he writeth, hath reaſon then to *tremble* and ſtand amazed. Ch. VI.

9. In *preaching*, the Miniſter by conſidering the general *rules of Goodneſs and Truth*, and the particular Doctrines of the Scripture, and *divine Revelation*, is conſcientiouſly towards God and man, to declare what he diſcerneth to be *uſeful* and wholſom Truth. And in the main and *neceſſary things* of the Chriſtian Faith and Life, there is ſuch certain evidence thereof, that I do willingly call it *infallible*: and other Expoſitions, Directions and Notions, he is to expreſs with pious care and *ſincerity*, but not with any pretence to *Infallibility*. I do acknowledg, that it is matter of Lamentation, that very many perſons are much wanting in that due *Reverence*, they ought to have for their *ſpiritual Guides*, whom God hath ſet over them; and their Counſels, Inſtructions, Exhortations and Diſcourſes are not received with ſuch an *humble temper* of mind, as is ſuitable to be expreſſed, to *Gods offi-*

Ch. VI. *cers* and Miniſters, unto whom he hath committed a very great Authority. And there is alſo another great miſcarriage on the other hand, in them who lay too high a ſtreſs upon *preaching and hearing*, and too little upon *practiſing*; or upon the *fearing God*, and keeping his Commandments; upon honouring the *peculiar Inſtitutions* of our Saviour, in reverencing the Miniſtry he ſent, highly eſteeming the Unity and Communion of the Church which he founded; celebrating the Sacraments which he inſtituted; and in being *peaceable*, *humble*, meek and charitable towards men, and *obedient* to Superiours.

10. I ſhall take no further notice of any thing in this Chapter, ſave of one clauſe, wherein he reflects on the Miniſtry of our Church, and their preaching, (u) p. 107 ſaith he (*n*) *How many Diſcourſes of late years, have we had in Pulpits, pretending to prove, men have a natural power to things ſpiritually good; That we are not juſtified by the imputed Righteouſneſs of Chriſt, but by our own works? How many perfect Satyrs, Railleries, and evomitions of the luſts and choler in the Preachers hearts?* Theſe are the kind words and *meek expreſſions*, of one who judgeth and cenſures the ſharpneſs of other men; and

and in almoſt every Chapter, he breaks out into the ſame temper and ſpirit of *Reproaching*. Now whoſoever they be, who are over fierce and Satyrical in their words, I ſhall neither juſtifie nor excuſe them. But thus much I ſhall add, that within theſe Twenty years laſt paſt, I have heard very many Sermons, preached by Reverend and worthy perſons of the Church of *England*, beſides what I have preached my ſelf; and in all theſe Diſcourſes, I do not remember, that I ever heard ſo many *Contumelious expreſſions*, towards our Diſſenters, as may be found againſt the Miniſtry of our Church, in this one little Book of our complaining Author. Ch. VI. *Our Author no fit perſon to complain of contumelious expreſſions in Sermons.*

11. And concerning Diſcourſes, to prove that men have a *natural power to do things ſpiritually good*, it is eaſie to ſee through his miſtake. All the Miniſters of our Church, with thankfulneſs believe and profeſs, *Jeſus Chriſt* to be the Saviour of the World; and that the *new Covenant of grace* is confirmed through him, and that we are now under this *day of grace* and Salvation; wherein God gives his aids and *aſſiſtances*, beſides the inſtructions of his word, the mighty motives of his Goſpel, and the benefits of the *Miniſtry of reconci-* *Of the power of men to do things ſpiritually good.*

conciliation, and his holy Sacraments. And ſurely all this, is more than the power of Nature. Now to ſay, That men under *theſe helps*, if they be not wanting to themſelves, may work out their own Salvation, believe and ſubmit themſelves to the Doctrines of the Goſpel, and live Godly, Righteouſly and Soberly: this is not to exalt the *power of Nature*, as our Author miſtakes it, but it is to own the advantages of the *Goſpel-Grace*, and of the mediation and undertaking of our Saviour. But if under theſe *gracious circumſtances*, men are in no capacity of doing any *ſpiritual good*, or of being perſuaded to it; I cannot underſtand to what end *Preaching* can tend, when it muſt be in vain to *exhort* them to their Duty, and unreaſonable to *reprove* their neglect of it; Nor can they act without *natural powers* and faculties.

12. And concerning *Juſtification* there is as little reaſon for his complaint, as in the former head. We diſclaim every where *merit* in our own works and actions, and do here acknowledg, That our Saviour hath, as our mediator, interpoſed by his Obedience, Righteouſneſs and Sacrifice, to expiate our Sins, give the ſanction to the new Covenant of

of Grace and Righteouſneſs and to aſſure the mercy of God, and pardon and forgiveneſs upon the terms thereof. But if we ſpeak of the *Goſpel-condition of Juſtification*, that muſt be performed by us our ſelves, and we do account, that as *Repentance*, which excludes forſaking evil and doing good, is a neceſſary condition to the obtaining *pardon of ſin* (which I preſume no ſober Chriſtian will deny) ſo conſequently, it muſt be neceſſary to our being juſtified; unleſs we can be juſtified, and yet unpardoned. Ch. VI.

Of the terms and condition of our juſtification, and its dependence upon the Righteouſneſs and Sacrifice of Chriſt.

13. Or to ſpeak plainly, all ſin whatſoever ſtands forbidden by the *Holy rules and precepts* of the Goſpel, as much as by any other Diſpenſation: but the *terms of the Goſpel-Covenant*, are ſo gracious and extenſive, that they admit Repentance, tender pardon, and accept the ſincere obedience of the Chriſtian *faith and life*; yet all that is neceſſary, as the *condition of the Goſpel*, in order to our being *accepted* into Gods favour, is neceſſary to our *juſtification*. And that a renewed and *Holy life* is neceſſary hereto, is manifeſt, from that wrath and *threatning*, denounced againſt workers of Iniquity, and from the impoſſibility for them to find favour, in the ſight of God, who do

Ch. VI. do not *do the Will of our Father which is in Heaven.*

14. Yet the Goſpel-*juſtification*, upon theſe terms of Grace in the new Covenant, is ſtill through the *redemption of our Saviour*, and faith in him: and from the benefit of his *Sacrifice*, we receive the pardon of our ſins, in the *Holy Sacraments* of the Goſpel eſpecially; in the adminiſtration of which Sacraments, is a principal part of the benefit of the *Miniſtry of Reconciliation.* But it cannot be, that the Righteouſneſs of Chriſt, ſhould be ſo imputed to us, that we ſhould be looked on, as having *done* or *ſuffered*, what he did or ſuffered: for then muſt every Chriſtian be reputed and looked on, as having performed the office of *Mediator*, and having paid to God the *price of Redemption*, for the ſins of the World, and as having made *Reconciliation*, and obtained thereby Remiſſion: and then beſides many other groſs abſurdities, they might be *invocated* on this account, for the diſpenſing the ſame. And they who are reputed to have performed compleat actual *ſinleſs Obedience*, need no ſuch Grace, whereby they muſt receive *pardon* and Remiſſion. But the Holy Jeſus by his Sacrifice, hath made a way of *Reconciliation*,

ation, and, as our Mediator, hath by his Blood eſtabliſhed that new Covenant of Grace, whereby through his Redemption, we may be juſtified, upon performing the *Conditions of his Goſpel.* And I ſee no other blame can be charged on this Doctrine, unleſs it be, that it is conſiſtent with it ſelf, and with what was delivered by the Apoſtles of our Lord. Ch. VI.

CHAP. VII.

Praying by a Form, is very raſhly and injuriouſly charged with mocking of God.

IN his ſeventh Chapter, he produceth his ſixth Argument, which is, That for (*a*) *Miniſters who have the Gift of Prayer, to perform publick Vocal Prayer, by the preſcribed Forms of others, is to pretend to do an act of Worſhip, and at the ſame time not to do it*, and is (*b*) to *mock God and deceive their own Souls.*

(a) Reaſ. Acc. p. 115.

(b) P. 115

2. Now this is a very *heavy Charge*, if it be true, and can be proved; but if all this ſhall appear to be a falſe Accuſation,

Ch. VII. cuſation, and to be untrue, it is then no little *Slander and Calumny*, upon the Religious Worſhip of God; and upon all thoſe Churches of God, and Pious Chriſtians, who make uſe of Forms in their Prayers. And to make good his Charge, our Author muſt here *recal* and *deny*, what he hath ſo often granted, That the uſe of *Forms of Prayer are in themſelves lawful*, and that they may be lawfully uſed by Miniſters in ſome caſes. For if they be a *mocking* of God, and the duty of Prayer is not really performed, in the uſe of them, but is only pretended ſo to be, to the *deceiving* mens own Souls, then they are certainly *unlawful*.

Praying by a Form no mocking God.

3. Now his chief and yet trifling Argument, to make good this very weighty and heavy Charge, is this, (*c*) That the *command to go and Preach*, requireth the Miniſters exerciſe of his own *Inventing and Compoſing*, and therefore ſo muſt the Command to make *publick Prayers*. Now in anſwer to this, it may be ſufficient to ſay, That every Duty is to be performed, ſutably to the nature of the Duty it ſelf, or in ſuch a manner, as may beſt tend to the pleaſing of God, and the exerciſing true Piety therein. But in publick Prayer,

(*c*) P. 116, 117.

The nature and exerciſe of Prayer is ſutably performed by a Form.

Prayer, Religious Devotion, and gracious diſpoſitions and deſires towards God, are the great things to be practiſed; and to that end, the uſe of a Form of words in publick Service, is well accommodated, as I have ſhewed, and therefore may be not only fitly, but profitably uſed. Ch. VII.

4. And with reſpect to *Preaching*, though our Author will find it a difficult task to prove, that in every Inſtruction, a Miniſter is bound to have new matter of *Invention* and *Compoſition*; yet his greateſt *miſtake* is, in ſuppoſing the caſes of *Inſtruction*, Exhortation, or *Preaching*, and of *Praying*, to be parallel. For where in *inſtructing* others in the knowledg of Religion, it is the Miniſters duty to teach them what they before underſtood not, and to that end to uſe *new Words*, that they may learn *Knowledg*; it can never be imagined, that he ought alſo to acquaint God in Prayer, with what he before underſtood not. And when in *Exhortations* to Men, to make them better, and to change their Tempers, it may be of good uſe, to ſuggeſt to them, and urge upon them, ſuch Arguments and Conſiderations, as before they either never thought of, or at leaſt did not

Of the comparing Preaching and Praying.

Ch. VII. not duly *conſider* the weight and force of them; there is not the like reaſon of uſing frequently new words and expreſſions to God, as if men were to put him in mind, of the force of ſuch things, as he had not *conſidered.* Surely nothing can be more weak, than to inſiſt on ſuch unlike Compariſons, inſtead of Arguments.

5. But beſides this, he tells us, that thoſe *words in Scripture*, which are uſed in commanding *publick Prayer*, are not uſed concerning the *reciting* or *reading* the words of others. Thus he ſaith when Prayer is commanded, *Hoſ.* 14. 2. and *Joel* 2. 17. the word is אמר, *ſay*, and he ſaith, (*d*) He is *not aware of any Text in the Old Teſtament, where that word ſignifies the Recitation, or repetition of Words formed by others.* Now if this was true, it would be very little, or not at all to purpoſe, unleſs he could prove, that the uſing of the words of a Form, is not *Speaking*, or *Saying.* But yet in truth, notwithſtanding his pretence to *Critical Obſervations*, in which he is alſo very unhappy, this very word אמר to *Speak*, or *Say*, is very frequently in the Old Teſtament, uſed for reciting the words preſcribed by others; as in *Gen.* 32. 4. *Deut.* 26. 5.

(*d*) P. 118.

Of the words of Scripture which enjoyn Prayer.

Deut.

Deut. 27. 14. and in many other places. Ch. V I.

6. And he tells us, (*e*) That in the New Teſtament, the Precepts for Prayer are expreſſed, by προσεύχεσθαι, to *Pray*, and λέγειν, to *Say*, to wit, in Praying. But what meaneth he? Are theſe words never made uſe of for the reciting a Form of Prayer, when they are the very words, by which the *Lords Prayer* is preſcribed? The former (*f*) *Mat.* 6. 9. and both of them (*g*) *Luke* 11. 2. And the former of them, together with the Noun derived from the latter, is uſed (*h*) *Mat.* 26. 44. to expreſs our Saviour his *Praying the third time, ſaying the ſame words.* I might alſo mind our Author, that giving *thanks* to God, is in Scripture expreſſed to be done, in reciting the words of others, 1 *Chron.* 16. 7. But though I was not willing to paſs by any thing which he urged, though but under the appearance of an Argument, I muſt intreat the Readers pardon, in giving him the trouble of peruſing a thing ſo very inconſiderable, as this Argument is.

e P. 119.

f Οὕτως οὖν προσεύχεσθε.

g Ὅταν προσεύχησθε λέγετε.

h Προσηύξατο τὸν αὐτὸν λόγον εἰπών.

7. Indeed he tells us, (*i*) he layes a *greater ſtreſs upon his former Arguments*, than upon this: but what little reaſon he hath, to lay any ſuch ſtreſs upon them, may, I hope, by this time appear.

i P. 120.

But

Ch. V. But he ſaith, he cannot *think this altogether vain and impertinent*; but of that, let others judge. But withal, this Argument had need to be of great force, when upon the account of this, he tells us again, in the (*k*) cloſe of this Chapter, he makes it a *great queſtion, whether if we think to fulfil the command of God, for vocal Miniſterial prayer, by reading Forms, we ſhould not come ſhort of what God requires, and both mock God, and deceive our own Souls.* Thus ſome men with extravagancy enough, can ſpeak great and *ſwelling words*, ſupported, or rather unſupported, by weak, feeble and impotent Arguments. And his laſt words of this Chapter are, That there is neither Precept nor Preſident, for praying by Forms; which aſſertion, he hath peremptorily *avowed* again and again, though it be plainly againſt both the *Scriptures*, and the ſenſe of the *Univerſal Church*, and the contrary thereunto I have above (*l*) plainly proved.

k Ibid.

l Chap. 3. Sect. 2, & 3.

CHAP.

CHAP. VIII.

Forms of Prayer are falſly accuſed, of debaſing *the Miniſtry, and of ſeveral unbleſt Effects.*

HIs ſeventh Argument is, (*a*) That *Miniſters performing their Miniſterial acts in Prayer, by preſcribed Forms, tends to level the ſacred Office of the Miniſtry, to the capacity of the meaneſt of the People*: but ſaith he, (*b*) *God would never have erected an Office, to do what the meaneſt perſon in the Church, hath a natural ability to do.* And he there adds, there is *nothing plainer in the whole Book of God, than that God hath eſtabliſhed a peculiar order of perſons to be his Miniſters, to declare his will unto his People, and on their behalf to intercede with God in Prayer.* And he ſaith, if this (*c*) might be performed by Forms, there would be *no great reaſon for any peculiar maintenance* for the Miniſtry, nor for *Honour and Reverence* to them. Now in anſwer to this, I ſhall obſerve four things:

[a] Reaſ. Acc. p. 120, 121.

[b] p. 121.

[c] p. 122.

2. Obſ. 1. That he gives a very defective deſcription, of the work and

C. VIII. business of the Ministry; as if it only consisted in being Orators, and in the well using *words* and expressions. And this is no more than a master of a Family may do, to instruct and pray for those of his Family: but it must be the exercise of a special *power of Office*, which must be the chief Ministerial performances, of those who are in the Sacred function of the Ministry. Wherefore by *special Authority* and Commission, to *receive* persons into the Church, in the name of Christ; and to *govern* them in it, to exercise the power of the *Keys*, to consecrate the holy *Sacraments*, and therein to exhibit in Christs name, the tender and seal of *remission* of Sins, and by his Authority Ministerially to dispense *Absolution* and *Remission*, to them who are qualified to receive it, by performing the conditions of the Gospel; these and other such acts of *Authority*, are the great and chief parts of the Ministerial office, which he wholly omits. And even *instructions* and *prayers*, performed by those who are in this Sacred function, are of greater moment, because of their *Office*. But what God worketh by their Ministry, is especially to be regarded; and if this was nothing, as (*) St. *Chrysostome* argues, ἔτε λουτρὸν ἔχεις,

Of the work and Office of the Ministry.

* Chrys. in 2 Tim. c. 1. Hom. 2.

yers, &c. *Thou thy ſelf neither haſt any Baptiſm, nor doſt thou receive the Sacraments, nor doſt thou enjoy Benedictions, nor indeed art thou a Chriſtian.* C. VIII.

3. Obſ. 2. The uſe of Forms of Prayer is far from rendring *learning*, knowledg, and ſuch like abilities uſeleſs, or needleſs for the Miniſtry: nor can any man that knows the work and duty of a Miniſter, judge ſo. Beſides his *preaching*, ſo as to approve himſelf a workman that need not be aſhamed; he is by his Office, to be a *ſpiritual Guide* to the conſciences of others, when they apply themſelves to him for Counſel and Advice, not only for their comfort, but chiefly for their *practice*. He is to direct and *oblige Offenders*, who are under his care, to obſerve the due rules and exerciſes of *Repentance*; and this with reſpect to conſcience, men ought to take more notice of, than moſt perſons do. And in a time, when the Church and Truth hath many enemies (and this Author might have been better employed, than to have appeared as one) the Miniſters of the Church are to be able to *convince*, or at leaſt to confound their Adverſaries, and *detect* their errors, and the danger of them. They are alſo to watch over their charge, and as much

Learning and knowledg greatly requiſite to the Miniſtry.

as may be, to preserve them from being led aside, by the *slight and cunning craftiness* of them, who would deceive them. And these are things, which require far greater *abilities*, study, care and diligence, than is needful to enable any man, to use fluent expressions in Prayer.

The meanest persons ministred in the Church, when forms of Prayer were disused most.

4. *Obs.* 3. The time when Liturgies were laid aside in *England*, was that time when many of the meanest of the People, both men of weak *abilities*, who yet could speak confidently, and also men of bad and *erroneous Principles*, were thought fit to be taken into the Ministry, in the place of many sound and able men, who were cast out. And the performing *Prayer*, and popular *Sermons*, after that method our Author contends for, in expressions of their own, may be effected, to the satisfaction of great numbers of ordinary hearers (whatever may be pretended to the contrary) by a man who hath a *forward tongue*, and but indifferent parts, without any considerable learning or study, and without much knowledg of the *Doctrines of Religion* and Christianity. There are so many evidences of this, among the several parties of our divided Separations, that the chief persons among

among our *Diſſenters*, do very well know the Truth thereof. C. VIII.

5. *Obſ.* 4. Our Author's aſſertion, That God would never *erect an Office or Order of Perſons, to do what the meaneſt of the People, have a natural capacity to do, is alſo certainly falſe.* For under the Law, the office of the *Prieſts*, was particularly appointed to miniſter before the Lord, by offering Incenſe and Sacrifices, though *Corah* and his Company, and any other of the *Iſraelites*, had *Natural Capacities* of knowing how to order the *Incenſe* and *Sacrifices*, as well as the Prieſts. And the *High Prieſt* was to offer the Sacrifices for Attonement, and to enter into the Holy of Holies, with the Blood thereof; and performing other Rites of *Expiation*, to bleſs the People; and upon occaſion to ask counſel of God by *Urim and Thummim*. The *Levites* alſo, were to wait on the ſervice of the Tabernacle. And theſe and ſuch like Rites, were accompanied with *Prayers* and Praiſes; but I have (*d*) above ſhewed, that preſcribed *Forms* were uſed in that Service. But none of theſe Perſons were by their relation to the *Tabernacle*, or Temple, or by vertue of the Offices of Divine Appointment, *Scribes* or *Rabbins*, or Doctors

The Prieſts Office under the Law.

[d] Ch. 3. Sect. 3.

C. VIII. of the Law, and Sons of the Prophets, to *teach* the People in their Synagogues. Indeed after the time of *David*, when the Ark had rest in the Tabernacle he pitched, many of the *Levites* were made *Officers and Judges* of the People, and were therefore to direct them in the Law of God, and the knowledg of his Will, and some of their *Scribes* might also be of this Tribe, as well as of any other. But this was not their *Original Office*, further than as good Men, and the special Servants of God to attend upon his Worship, they would by their *Example*, and no doubt by their Counsel also, *excite* others to perform carefully the Service of God, and to keep his Law.

God's Law made a large provision for the Maintenance of the Levites

6. And with respect to what our Author speaks, concerning the *Maintenance of the Ministry*, it is worthy to be observed, that God himself then thought fit, for the *Honour* of his Worship and Ministry, to allot and appoint a *greater Income*, for the support and plentiful subsistance of the *Priests and Levites*, than our *Clergy* now enjoy, and the Revenue of their *Priests*, was greater than that of our *Bishops*. For the manifesting of which, it may be considered, that after the *Israelites* came out of *Egypt*, the other

ther Tribes beſides the *Levites*, had Ch. VIII.
males *from twenty years old and upward, ſix hundred thouſand, three thouſand, five hundred and fifty*, Numb. 1. 45, 46, 47. But the *Levites* being numbred from a *month old and upwards*, were only *twenty and two thouſand*, Numb. 3. 39. And in reaſonable conjecture, thoſe of them who were under twenty years old, might be near as many, as thoſe who were above it. But if there were *thirteen thouſand* Levites, who were twenty years old and upwards, we will proceed upon that Suppoſition as probable. Now God gave the Tribe of *Levi* all the *Tenth*, or Tith of the Land of *Iſrael*, Numb. 18. 21, 24. and the other nine parts being reſerved to the other *Iſraelites*, theſe *thirteen thouſand Levites*, who were grown Men, had a larger proviſion, from theſe Tithes alone, than *ſixty ſeven thouſand* grown Men of the other *Iſraelites* had, though every one of theſe *Iſraelites*, was to have their *inheritance* of Freehold, and none was to be poor among them. So that every man of the *Levites*, had from this Revenue alone, a more ample Proviſion and Subſiſtance, than five Men of the other Tribes, who were heads of Families, taking them one with another.

C. VIII. But then if to this be added, their own *Flocks*, and the Suburbs of their Cities, *Numb.* 35. 2, 3. and their share, in the *extraordinary Tithe* of the third Year, *Deut.* 14. 28, 29. and in some other Oblations, *Deut.* 12. 12. *Chap.* 16. 11: These things with other Accessions and Priviledges, which they had, make their proportion much more considerable.

The great Revenue appointed by God for the Priests.

7. And whereas at that time, there were only *five Persons* consecrated *Priests*; *Aaron* the High Priest, and his Sons, *Nadab* and *Abihu*, *Eleazar* and *Ithamar*, Exod. 28. 1. *Nadab* and *Abihu* being dead without any Issue, *Lev.* 10. 2. *Num.* 3. 2, 3, 4. there remained then only *three Persons*, who ministred as *Priests*, in the Service of God. I confess their number after increased, and so did the number of the other Tribes. But these *Priests* had the *tenth of the Tithe* allotted to them, *Numb.* 18. 26, 28. and upon this account alone, there was appointed by the Divine Law, for these *three Priests*, a much greater Revenue, than for *six thousand Men* fit for War, of the other Tribes. But besides this, the Priests had the *First-fruits* of the Land, which God gave to them, *Numb.* 18. 12. which, as (*e*) *Philo*, agreeably to the Scripture observes, included even the *First-*

(*e*) Philo. de Sacerdot. Prœm. & Honor. p. 830, 831.

Firſt-fruits of their *Bread*, and the beſt of their *Corn*, *Wine*, *Oyl*, and other increaſe. And it hath been obſerved from other Jewiſh Writers, that ſome gave the *Fortieth* part of their increaſe, others the *Fiftieth*, and others the *Sixtieth* part for their *Firſt-fruits*. The Redemption alſo of the *Firſt-born of Men*, and of them who were under a Vow, the Firſtlings of the *clean Beaſts*, and the redemption of other *Firſtlings*; their proportion in the ſeveral Sacrifices, in ſome the *wave Breaſt*, and *heave Shoulder*, and the *Skins* of ſeveral Burnt-offerings, as (*f*) *Philo* noted, and the Scripture it ſelf declares, *Lev.* 7. 8. Theſe things, beſides their intereſt in *Free-will Offerings*, and voluntary Oblations, do very much add to the greatneſs of their Revenue, which was aſſigned them by the Law. C. VIII.

(*f*) Ibid. *p.* 833.

8. And we may further note from *Joſephus*, who was himſelf one of the Prieſts, that notwithſtanding this *ample Proviſion*, God then made for theſe his Prieſts, yet they were not at the *expence* of the daily Sacrifice, or the *Lamb* that was offered every Morning and Evening; but that was defraied (*g*) ἐκ δημοσίου ἀναλώματος, *by a publick or common Charge*: Only the daily *Meat-offering*

(*g*) Joſ. Antiq. Jud. *l.* 3. *c.* 10.

C. VIII. *ing* was prepared by the Priests, upon their own expence, and the Bullock offered for the High Priest, upon the day of *Atonement*, was at the charge of the *High Priest* himself, as (*h*) the same Author attesteth.

[h] Ibid.

9. Thus whatsoever our Author may think to the contrary, the Wisdom of the most High God did annex a great, and *honourable Revenue*, (such saith (*i*) *Philo*, as might resemble the glory and majesty of Princes) for them who were his Officers, though their Work was none other, than what other Persons had a *natural capacity to do*. But other Persons had not a *Divine Authority* to act as God's Officers, and to intermeddle in his sacred Institutions. And it is a much more high and honourable thing, in the sight of all who have any lively sense of God upon their hearts, to be his *Officers*, invested with a special and *excellent authority* from him, than to be so far popular *Orators*, as to be able to speak to the satisfaction of the People, or even to their admiration.

[i] Ubi sup.

10. Having now ended his *Syllogistical Arguments*, he tells us, (*k*) He shall *only instance in one thing more, and that is those unbleſt effects, which*, saith he, *are matters of Demonstration to us*: These he

[k] P. 123.

(*l*) he calls, *Effects obvious to every Eye*; and entring upon them ſaith, (*m*) *Let us inſtance in ſome too evident effects of Forms of Prayer*, &c. And the firſt of theſe is, *The filling the Church of God, with an ignorant, lazy, and ſottiſh Miniſtry.* He indeed here excepts very many Perſons, but yet theſe are his reproachful words, reflecting upon the generality of our Miniſtry, or in his own expreſſion, thoſe that *fill the Church.* Now ſuch an open notorious and *ſhameleſs Calumny*, ought not to paſs without juſt rebuke. The great accuſer of the Brethren, to his grief and indignation knows, that there is now in *England* as *Learned*, Able, and Induſtrious a Clergy, as this Church ever had, or any other of ſo numerous a Miniſtry: Nor can the *main Body* of our Clergy, be called *Ignorant* and *Sottiſh*, but by ſuch Perſons as make no conſcience of Slandering, and ſpeaking falſly. And truly, Sir, to ſay no more, the reaſon and underſtanding part of this your Diſcourſe, which you intitle, *A Reaſonable Account*, &c. is very far from being above the pitch, of the *generality* of that part of our Miniſtry, which I have had the opportunity to know. And if you were indeed the main

C. VIII.

[l] P. 131.

[m] P. 124.

The Engliſh Clergy falſly aſperſed as Ignorant, Lazie, and Sottiſh.

C. VIII. main Men, acquainted with *Knowledg* and Learning, and had the advantage of *Truth* also on your side, as you pretend, how easily might you *baffle* and confute us, by clear and plain Evidence, which your selves are sensible enough you cannot do. And therefore your most usual Methods are, to work upon the fearful and *melancholy* temper of some, and upon the fierce and *angry* disposition of others, and upon the earnest and *weak affections*, and the prejudices of many well-disposed People: But you can hope to prevail little, on men of even, calm, and *composed Tempers*, and Persons of the *best judgment* and understanding.

11. A second effect he instanceth in, is, (*n*) *The loss of Ministerial Gifts* and Abilities. But blessed be God, there is no loss in our Church, of any Abilities, requisite for the due discharge of the Ministry. But he here again falls upon the *gift of Prayer*; of which, as also of the lawfulness, and *profitableness* of using of Forms of Prayer, I have sufficiently discoursed, in the former part of this Book.

n P. 125.

12. His third and last, (*o*) *If not effect, yet experimented consequence of prescribed Forms, is a flood of Iniquity, for more than an hundred Years, caused thereby,*

o P. 130.

by, in our parts of the World. Hence ſaith he, *Bitter words in Pulpits, and printed Books, which have vexed righteous Souls, who have had nothing to reply, but, The Lord rebuke you.* (They it ſeems wholly imitating the pattern of the Archangel, contending with the Devil, *Jude* 9. Or of the Lord checking of Satan, *Zech* 3.2.) Hence ſaith he, *Are ungodly repreſentations to Superiours, of Men of whom the World was not worthy*; hence *ſuſpenſions of ſo many thouſands, and Ruines of ſo many eminent Servants of God and their Families, and hence the ſeparations of Chriſtians from one another.* Thus our Author chargeth a great deal of evil, upon our Laws and Governours, which according to his raſh Poſition they muſt ſtand guilty of, unleſs all *enjoyned Liturgies*, and Uniformity be utterly rooted out of the Church, and unleſs they will lay aſide that care they ought to have, of the due order and *decency* of the publick Worſhip of God; and unleſs an Inlet may be opened, to ſuch *Confuſions*, *Hereſies*, yea, and *Blaſphemies*, as in theſe Kingdoms were brought into the Church, when Liturgies were ſhut out, and the publick Worſhip was performed even by men of Erroneous principles,

C. VIII.

Ill effects charged upon Liturgies, proceed from another cauſe.

C. VIII. ples, according to the *vanity* of their own minds. But that our Author hath mistaken the true cause, of that evil he complains of, I have shewed (*p*) above, to which I refer. But that the violent and ungrounded *oppositions*, against lawful constitutions, are too great an inlet into much *iniquity*, will I think appear manifest enough, from what I wrote in my (*q*) *Libertas Ecclesiastica*. And I do both heartily pity, and am really grieved and sorry, for the temper of such persons, who by their *mistakes*, and too much of *eagerness* and passion in them, not only expose themselves to *outward inconveniencies*, but which is of far greater concernment, both run themselves into many *sinful undertakings*, and are the occasion of much *hurt and evil* to the Church of God; and make use of the latter, as a remedy against the former.

[p] Ch. 3. Sect. 4.

[q] B. I. Ch. 1. throughout

13. If any persons among us, have spoken or written, with overmuch passion or sharpness, we will defend no man, whereſoever he deserves blame: but our *Governours*, and the Constitution of our Church, are not concerned herein. But have our Dissenters *replyed nothing* but calmness and meekness, as this Author suggests? One might be apt to think, upon considering such words, that he

he is a *ſtranger* in *England*, and unacquainted with affairs here, and may have lately come from ſome unknown Iſland, ſeparated from converſe with other parts of the world. I heartily wiſh their party had been as free from all *fierceneſs*, as this Author pretends, and then both *Church* and *State*, would have enjoyed more *quiet*, and many things had never been heard of which have been a *ſcandal* to Chriſtianity. But if their writings be reviewed from *Martin Mar-prelate* to this preſent year, many of them will manifeſt that keen and *bitter words*, and reproaches and revilings, are no ſtrangers to their Tents: It ſeems not wholly to have ſavoured of the ſpirit of *Chriſtian meekneſs*, patience and gentleneſs, when they made ſuch violent *invectives* againſt our Governours, and Eſtabliſhment, as kindled our late dreadful *civil Wars*, when they *ejected*, ſequeſtred, impriſoned, and put to Death, great numbers of the *Clergy*, *Gentry and Nobility*, for their loyalty to the King, and their honourable reſpect to the *Church*; when they ſtrained their hands, and more deeply their *Conſciences* in eager and forward ſhedding the *blood* of many thouſands of Chriſtians, and dared to ſtretch out their hands againſt the

C. VIII.

Many ſad and evil effects from the oppoſers of our Liturgy

C. VIII. the *Lords Anointed*, and to take away the life of one of the best Princes, that ever the Christian world enjoyed. All this seems not to speak only the *meekness* of the Lamb, and the *innocence* of the Dove.

14. Besides the writings of particular persons, could it be any other than a strange fierceness in (r) *Smectymnuus*, in charging the Clergy of our Church, with bringing in a *new Creed*, other *Scriptures*, another *Baptism* and *Eucharist*, and another *Christ* too; and another *Heaven*, from what Christianity proposeth; which they call *an Heaven receptive of Drunkards*, *Swearers*, *Adulterers*, &c. Can it be otherwise, than that passion and uncharitableness made them write, what they could not but know to be far from Truth? They who have much conversed with very many men of this way, cannot be unacquainted with their temper of *rash censuring*, and uncharitable speaking, and may see reason to conclude, that these are not the great examples of *Christian meekness*. These things I should not have mentioned, but that as a charge against the establishment of our Liturgy, and the care of our Governours therein, our Author pretends many *unblest effects* to proceed from

(r) Answ. to Remon. p. 83. 84.

from it, whileſt there is nothing but goodneſs and mildneſs in them who oppoſe it; though he afterward acknowledgeth paſſions in them. Ch. IX.

CHAP. IX.

The Arguments for ſet Forms of Prayer, are ſolid and ſubſtantial.

IN his ninth Chapter, he mentioneth divers Arguments, produced for Forms of Prayer, to which he returns his anſwers. Now ſince I have above, not only anſwered his Arguments, but in ſeveral parts of my Diſcourſe, have proved the *profitable uſe* of Forms of Prayer, and have in my third (*a*) Chapter, *vindicated* ſeveral Arguments, which I urged in my *Libertas Eccleſiaſtica*, it is not neceſſary for me to undertake the defence of others, which are inſiſted on by other men. But the five laſt Arguments expreſſed in this Chapter, which were urged by my ſelf, I ſhall particularly conſider, reflecting alſo upon ſome other Arguments and expreſſions.

(*a*) Sect. 2.

2. And indeed my foregoing Diſ-

Ch. VIII. courſe, hath given a *ſufficient reply* to many of his anſwers, to the Arguments he recites in this Chapter. For inſtance, To the firſt Argument for the lawfulneſs of Miniſters uſing Forms, (*b*) that *what God hath not forbidden is lawful*, he anſwers, that Forms in the caſe by him ſtated, are *forbidden by the ſecond commandment*; which I ſpake to, Chap. 4. that they are *forbidden* by the precepts *to ſtir up gifts*; which I conſidered, Chap. 2. and are *forbidden* by thoſe commands, which require us to *worſhip God with all our hearts, and with the greateſt attention and fervency*; and of this I diſcourſed Chap. 3.

b p. 134. *Forms of Prayer are not forbidden.*

3. To the ſecond Argument, from the *Lords Prayer* being a Form, and from the uſe of the *Pſalms of* David, and the *Prieſtly bleſſing* under the Law, (*c*) he only repeats what he had before ſpoken, and the miſtakes of which I have manifeſted, Chap. 3. Sect. 2.

c p. 135. 136.

4. The third Argument (which hath reſpect to 1 Cor. 14, 40.) is, that *Forms of Prayer* (*d*) are matters of *meer decency, order and circumſtance*, and therefore may be lawfully commanded and practiſed. Now though I account them to be more than ſo, and not to be only things of *external order*, but to be more

d p. 136. *Of matters of order, decency & circumſtance.*

in-

internally of profitable uſe, and conducive to the edification and good of the Church and its members; yet I ſhall obſerve what weak anſwers he gives to this Argument. As to *order* he ſaith (*e*) *order only reſpects* prius *and* poſterius *firſt and laſt*. This was I conceive raſhly written; for ſurely he could not be ignorant, that the Apoſtles κατὰ τάξιν, had reſpect to order of *regular conſtitution* and appointment, and not to order of number and mere *ſucceſſion* of one thing after another. Concerning *Decency*, he ſaith (*f*) *nothing can be decent, but the contrary muſt be indecent*. Now though a *Form*, and no *Form*, are not properly contrary, but rather contradiction; and though many *indecencies* have been committed, where Forms of Prayer have been rejected; and the condemning Forms is worſe than indecency, being an *hurtful errour*; yet his aſſertion is alſo falſe: a *white Garment* may be decent, and ſo may a *black* one, and yet white and black are contrary. Concerning *Circumſtances*, he ſaith (*g*) *Forms* are no *Circumſtances* relating *to the action as humane, becauſe it may be performed without them*. By this reaſon *ſtanding*, or any other particular geſture in reading, is no circumſtance, which yet hath

Ch. VIII.

[e] ibid.

[f] ibid.

[g] p. 137.

Ch. IX. been usually thought so: and some *gesture* is at all times, and in all actions necessary. And as for the *words of publick Prayer*, there can be no such Prayer without *any words*, nor unless these words be *fixed on*, and determined by some person: but the *sense and matter*, taken care of in Forms of Prayer, is of an higher nature than a Circumstance.

[h] ibid. And he adds (*h*) that *he conceives* no *Circumstances* appropriated to an action as *Religious*, are left to mens liberty to determine. According to which rule, it must be sinful for a Father to *command* his Child, or for any man to determine himself, to *kneel* in Prayer, out of any *reverence to God*, because, this is a circumstance to the action as *Religious*. If all this be not trifling, I know not what is.

[i] ibid. 5. The fourth Argument is, that (*i*) all the *essentials to Prayer may be found* (I would add, may in publick Prayer be best secured) *in a prescribed Form.* This Prayer may be in the *matter agreeable to the will of God*, it may be put up *in the name of Christ*, and it may be attended with exercise of *Graces*, and *sanctified Affections*. But he here answers (*k*) that the *use of his own gifts* is also necessary: but this pretence I have re-

[k] p. 138. *All things necessary and essential to Prayer, may be in the use of a Form.*

refuted, *Chap.* 2. and I preſume, no pious man can eaſily think, that the will and pleaſure of God, ſhould require a mans own *abilities* to be exerciſed, merely to *ſhew his parts*, when the whole buſineſs of Religion, may be every way as well, or better performed without them; as may appear in every Miniſter undertaking to make new *tranſlations of Scripture*, whenſoever he cites them, that his *gift* may be exerciſed. But he ſaith alſo, that (*l*) he hath given his reaſons, why Praying by Forms cannot be with the ſame *attention, and intention* and fervency: But theſe reaſons I have anſwered in my third Chapter, and have manifeſted the contrary. Ch. IX. (*l*) ibid.

6. In his ſixth Argument, he produceth 1 Tim. 2. 1, 2. where the Apoſtle commands, that *Prayers*, &c. *be made for all men*, and here (*m*) he takes notice of what I ſaid, in my *Libertas Eccleſiaſtica*, p. 109. that *many have thought the Apoſtle had a ſpecial eye to the compoſure of Forms of Prayer, agreeably to what the Baptiſt, and our Saviour preſcribed to their Diſciples, in this his command to* Timothy, *the Governour of the Church.* And he obſerves that I added, *though the phraſe* ποιεῖσθαι δεήσεις, *may either ſignifie, that Prayers be put up to God, or that they be* (*m*) p. 140.

Ch. IX. *compoſed, in this place it may well intend both.* And I now add, That the evidence I have given of the uſe of *Forms*, in the earlieſt Ages of *Chriſtianity*, and alſo in the *Jewiſh Church*, makes it the more probable, that the Apoſtle might have ſome eye unto them.

7. But he tells me, but upon what
a P. 141. reaſon I know not, (*n*) that I am *a little critical with the Verb* ποιεῖσθαι, and ſaith he, ποιητὴς, *a Poet comes from it; but he is but a miſerable Poet, who ſhould only read or recite, Copies of Verſes compoſed by others.* Now though I ſpeak of *compoſing* Prayers which might be recited, or publickly uſed; yet to gratify our Author, I ſhall acquaint him, that though the Imperial Law of *Juſtinian*, eſtabliſhed the uſe of Forms of Prayer,
9 Ch. 3. Sect. 3. as I (*o*) above ſhewed, yet the praying by theſe Forms is (*p*) there expreſſed by προσευχὴν ποιεῖσθαι. But beſides this, he is but a *little Critical*, in imagining ſo unreaſonable a thing, as that the ſignification of ποιεῖσθαι, muſt be every where accommodated to ποιητὴς a *Poet*. And he is ſo unhappy in this his *Fancy*, as well as in his Arguments, that as weak as it is, it is not ſo much as fitted to ſerve his own *Deſign*. I am perſuaded that upon further thoughts,

p Juſtin. Novel. 137. c. 6.

Our Authors fancy about Poetry.

thoughts, he will not open his mouth, for practiſing according to his own little *Criticiſm*, or for *making Prayers*, after the manner that Poets make Verſes; who are for exerciſing their own *Fancies*, and gratifying the *Humours* of other men, more than for keeping cloſe to *truth*, or minding what is *ſerious*. And I wiſh, that no ſuch miſcarriages may prevail with any, according to our Author's way and method, which he contends for. And with reſpect to the Speaker, if this Criticiſm was of any weight; as they are not the *beſt Poets*, who truſt themſelves to their preſent *ſudden abilities* of expreſſion; but rather they, who with great care, *conſider* both matter and words, and *write* them down, and have left their Writings for *laſting Monuments*; thoſe alſo muſt be the beſt *Prayers*, which are compoſed in like manner. But for the *People*, they are utterly cut out, from having any part in *making publick confeſſions*, or ſupplications to Almighty God, according to this conceit, though the Scriptures, and the Language of the Church, admit them to have a ſhare therein. Ch. VIII.

8. His ſeventh Argument, being only intended as a general proof for the

Ch. IX. *lawfulneſs of Forms* enjoyned, is this, (*q*) that a man *may lawfully determine himſelf* to the uſe of Forms, and therefore may be lawfully *determined to them by his Superiours*. Here he firſt tells us, this doth not reach *his Queſtion*, concerning *Miniſters* who have the gift of Prayer. But he ſaith further, A Chriſtian hath a *liberty to determine himſelf, where he may not lawfully be determined by his Superiour*; *as in caſe of Marriage to a particular Woman*, in the *choice of his Trade* and courſe of Life, and a Miniſter may determine himſelf, to *write his Sermon* conſtantly at length. Now theſe words, as many others in this Diſcourſe, being written with reflection upon the *authority of Superiours*, I ſhall conſider the weight of them, with reſpect to the Caſe in hand.

(*q*) Reaſ. Acc. p. 146.

9. Wherefore it may be obſerved, that there are *two Caſes*, concerning the *matter* of a Law, which may render it unlawful, to be enacted by Superiours: The one when it takes away the juſt *civil Rights*, and freedoms of the Subject, and impoſeth unreaſonable *needleſs burdens*; the other when it is againſt the *rules of Conſcience*. In the former caſe it is true, that a man's own *civil rights*, are ſo far at his own diſpoſal, and

Of the lawfulneſs of being determined by our Superiours, where we may determine our ſelves.

and in his own power, that he may here *determine himſelf*, to what his Superiour may not *determine* him. Thus a free Subject of a conſiderable eſtate, may if he pleaſe ſettle his *Eſtate* upon another Perſon, or remove his *Habitation* into another Country, or reſolve upon a *ſingle Life*, or put himſelf into the condition of a *Servant*. Another Perſon of like competent Eſtate, may determine himſelf to a *retired Life*, a ſparing *Diet*, and a mean *Garb*; and if he be free from dependent Relations, may reſolve to give the ſurpluſage of his Eſtate to pious, publick, and *charitable Uſes*. But it is not fit nor lawful for his *Superiour*, ſo to deprive him of his *civil Rights*, as to put upon him ſo much *burden* and *trouble*. But in things which are lawful or unlawful, according to the rules of *Conſcience*, where he may lawfully as to Conſcience *determine himſelf* to any thing, he may lawfully be determined by his *Superiour*; and if from the *unlawfulneſs* in Conſcience, he may not be determined, to any particular thing by his Superiour, neither may he determine himſelf to it. And the reaſon of this is, becauſe if this thing be a *Sin*, a man may not lawfully determine himſelf to it, but if it be *no Sin*, Ch. IX.

no

Ch. IX. no principle of Conſcience will oblige him, not to be determined by his Superiour. Now the appointing *preſcribed Forms* of Prayer (taking this in general as our (*q*) Author diſcourſeth of it) can be no invading the *civil rights* of Subjects, or impoſing things *burdenſome* to their outward condition conſidered apart from Conſcience; and therefore if there be any diſpute about the *lawfulneſs* hereof, it muſt proceed from the rules of Conſcience. And therefore if a man may *lawfully determine* himſelf in this caſe, or any other of like nature, he may alſo be lawfully determined by his Superiour.

(*q*) P. 163, 164. In the *preſent Queſtion*, we ſuppoſe Forms as good and perfect, as the *wit* and *Piety* of men can make.

10. He alſo tells us, (*r*) That the *Author of this Argument, would perſuade us to be Papiſts*, in that he would have men think, *that the judgment of Superiours is better than our own.* But he might conſider, that ſince God hath appointed *Spiritual Guides*, it is both the moſt prudent courſe, and the duty of private Perſons, in caſes of *practice* which themſelves do not throughly underſtand, to *conſult* them, receive their counſel, and be *directed* by them. And his eſtabliſhing other *Governours*, manifeſteth that they are appointed to conſider, what within the ſphere of their Power, is uſe-

(*r*) P. 147. *It is no Popery for People to think their Spiritual Guides, and Governours wiſer than themſelves.*

uſeful for the publick good, and others are to be directed by them, and to reſt ſatisfied in their determination. Nor is this any thing of *Popery*, but due *Chriſtian ſobriety*. Only this limitation muſt be admitted, that as I have (*s*) above ſhewed, if any thing be propoſed by them, which upon plain and *certain evidence* appears to be *unlawful*, thoſe who are under them, ought then to reject their Direction and Authority, as being contradicted by a greater and higher. Ch. IX. (*s*) Ch. 4. §. 11. 12.

11. The tenth Argument mentioned by him is, That (*t*) *Forms are neceſſary for Uniformity*. And here he again declares, againſt *that pitiful thing, called Uniformity in words, and ſyllables and phraſes*, as he upbraidingly ſtiles it. But having anſwered this in a (*u*) former Chapter, and therewith juſtified Uniformity, and ſhewed the great benefit of it, and of Forms of Prayer upon this account, I ſhall not need to repeat it again here. (*t*) Reaſ. Acc. p. 149. (*u*) Ch. 3. Sect. 4.

12. But that he may vent himſelf the more, againſt *Liturgy and Uniformity*, he tells us, that in the caſe of *Daniel* the *Princes reſolved* (*w*) *it neceſſary to eſtabliſh an Uniformity in Prayers; and all muſt be commanded to pray only to* Darius. Yet here was nothing of *Uniformity in words* (*w*) p. 150.

and

Ch. IX. *and phraſes*, of which he was diſcourſing; but that matters not, ſo long as an occaſion can be taken to reproach *Uniformity*. He might as well, if he had pleaſed, have called that precept of our Saviour, Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*; an act of Uniformity, only that would not ſerve his purpoſe, to inſinuate that *Liturgy* and Uniformity, are like that *act in the time of* Darius, deſigned wholly for miſchief, and to *hinder* the worſhip of God, and to eſtabliſh *Idolatry* againſt the ſecond commandment, though not ſo groſly as in worſhiping the *Perſian Kings*, who were wont to receive *Divine worſhip*, as is evident in the many teſtimonies produced by (*x*) *Druſius*. But theſe things are ſo manifeſtly uncharitable, that every ſober conſidering man may eaſily diſcern them. And ſince the *Holy God* appointed certain Forms of Prayer, to be uſed under the old Teſtament, and our *Bleſſed Saviour* preſcribed the Lords Prayer under the new; and ſince the ancient *Jewiſh Church*, and the *Chriſtian Church* in the pureſt times, uſed Forms of Prayer; no conſidering perſon, who hath any ſenſe of *God or Religion*, can think that all theſe muſt be condemned of deſigning nothing but *miſchievous*

An act for uniformity is no ſuch wicked thing, as the prohibitive Act of worſhip by Darius.

x Druſ. in Eſther. c. 3

chievous things, and the ruining the true way of *Religion*; how far ſoever ſome mens angry temper may be unjuſtly diſpleaſed, with *Forms and Uniformity.* Ch. IX.

13. This Writer in ſome following pages, diſcourſing about the *ability* or gift of Prayer, at length ſaith, (*y*) *as we judg, the Apoſtle*, Heb. 5. 1. *hath given us the perfect notion of a Miniſter, in the deſcription of the high Prieſt, he is but a perſon* taken from men, and ordained for men in things pertaining to God, that he might offer Prayers and praiſes, *Preach and adminiſter the holy Sacraments.* So he. But I hope he was not knowingly ſo bold with the Holy Scripture, as to alter and change both the words and ſenſe of it, as he pleaſeth: when the Apoſtle ſpeaks nothing in that place of *Prayer, Praiſe, Preaching or Sacraments*, but of *offering gifts and ſacrifices for Sins.* And therefore I ſhall paſs by this, as a groſs overſight in him; or poſſibly ſomething may be left out by the Printer. (*y*) p. 154.

14. I now come to juſtifie five Reaſons, mentioned in my (*z*) *Libertas Eccleſiaſtica* (beſides others which I vindicated, in the third Chapter of this diſcourſe) for the *requiſiteneſs of ſet Forms* of Prayer, which I there produced, (*z*) Ch. 4: p. 97. 98, 99. *Expediency of ſet Forms proved.*

ced, to ſhew not only the *lawfulneſs*, but the uſefulneſs and *expediency* of Forms.

15. My firſt Reaſon was, becauſe hereby *a fit, true, right and well ordered way of worſhip, in addreſſes to God, may be beſt ſecured to the Church, in the publick ſervice of God.* To this he ſaith, 1. *That alone is* (a) *a right way of worſhip, which God hath inſtituted.* And I reply, that *Prayer* performed with a devout heart, where the *matter* is holy, pious and religious, and expreſſed without affecting *variety* of words, is according to his will, and appointed by him. But he hath not inſtituted the very *words* we are to uſe, upon all occaſions, whether we pray by a *Form*, or by any *conceived Prayer*, of which I ſaid more, *Chap.* 4.

a p. 156. 1. *as beſt ſecuring a fit and right way of worſhip.*

16. He ſaith (b) 2. *That God ſhould be ſo worſhipped is reaſonable*, but that *this ſhould aforehand be ſecured, is not poſſible*, in men who *may err*: nor *will Forms ſecure it*, which may be *read falſly and diſorderly enough.* To which I anſwer, That when he requires, that none ſhould be admitted to the Miniſtry (c) *who have not the gift of Prayer*, is not the intent of this, to *ſecure* as much as may be, the right performance of that duty? but this may be beſt *provided for* by a Form, as I ſhewed in the ſecond and third

b ibid.

c p. 153. and in other places.

Chap.

Chapters. And what he ſpeaks of *reading falſly*, as a diſparagement to *Forms* is inconſiderable, and is one of the weak Arguments, of the meaneſt diſputants for *Oral Tradition*, againſt the Scriptures. For there may be as many miſtakes, in reading the *Scriptures*, as the *Prayers of the Church*: and beſides that, they who would decry their *Authority*, can talk of their being poſſibly *printed falſe*, or it may be in ſome things *tranſlated amiſs*, or that the copies whence they were tranſlated might not be every where *pure* and right. But ſuch little objections, are eaſily ſeen through by men of underſtanding. Ch IX. *Of reading falſly*, ſee alſo n. 24.

17. He ſaith 3. (*d*) *That for twenty years together, the worſhip of God was performed in a well-ordered manner, in hundreds of Congregations in* England *without Forms*. Now though I have ſhewed, (*Chap.* 2. & 3.) that it cannot be reaſonably expected, that it ſhould be conſtantly performed ſo well in any *one Congregation*, by any Perſon whomſoever, in a way of *conſtant varying*, as in the uſe of a *good Form*; yet there ought to be reſpect had to all our Congregations. And we do not think that a *well ordered Worſhip*, where one or both the *Sacraments* were in many pla- [d] p. 157.

ces

Ch. IX. ces diſuſed, and other conſiderable parts of Worſhip and Prayer, (as *confeſſion of Sin*) purpoſely and generally omitted by others, as I obſerved above: And the *ſeveral Sects*, ordered the Worſhip of God according to their *own Errors*. And I can as eaſily be perſuaded, that the *Papiſts*, *Arians*, and *Donatiſts*, did rightly order the Worſhip of God, as that all our ſeveral Sects and Parties did ſo.

18. My ſecond Reaſon was, *That needful and comprehenſive Petitions, for all ſpiritual and outward wants, with fit thanksgivings, may not in the publick ſupplications of the Church be omitted, which can be no other way ſo well, or at all ſecured.* To this he ſaith, (e) It is to the *ſhame of our Church*, if there be not *Perſons enough ſufficient* for this, and however there *are ſome*. Now in this Anſwer he contradicts what in the foregoing Page he ſaid, in anſwer to my former Reaſon, to wit, *That it is not poſſible to ſecure this right Worſhip beforehand*. And I have above ſhewed, that no Perſons, in uſing conſtant alterations, can perform publick Worſhip, with that due fulneſs, comprehenſiveneſs, and pithineſs, which is in a well-ordered Form.

(e) P. 157.

2 *As to providing for a comprehenſiveneſs of Prayers.*

19. But

19. But that able men may not be under reſtraint, he is willing that (*f*) *Forms be compoſed, extant and left at liberty* This he again mentions, in the laſt Paragraph of his Book. And this method was declared by *Didoclavius*, (*g*) whom our Author cites in his Title Page, to have taken place in his days in *Scotland:* Who alſo tells us, that himſelf having been many years in the Miniſtry, had *never uſed* them, nor did he think them wiſe that did. And the leaving Forms of Prayer *at liberty*, would beſides the inconveniences above obſerved, have this ill iſſue in the end. That they who ſeek to be eſteemed of a *dividing Party*, or are ſolicitous to avoid the fierce *cenſures* of raſh Men, or who are highly conceited of themſelves and affect *ſingularity*, or who are *Erroneous*, and not willing to walk in the ſound path of Religion, will be moſt ſure to avoid *Forms*, for the promoting theſe ill purpoſes, which will be to the great damage of the Church.

Ch IX.

(*f*) Ibid.

(*g*) Alar. Damaſc. p. 613.

Ill effects of having Forms left at liberty.

20. He adds that (*h*) *This Argument would hold ſtronger, for Forms of Sermons.* It holds indeed to prove, a comprehenſive *ſummary* of the Articles of the Chriſtian Faith, to be better expreſſed, in the fixed words of known and

(*h*) P. 158.

Ch. XI. *received Creeds*, then in the compoſing of *new Creeds*, of every mans own making. But for ordinary *Preaching*, I have ſhewed the contrary, *Chap. 6.*

21. My third Reaſon was, *That the hearts of pious men may be more devout, and better united in the Service of God, by conſidering beforehand, what Prayers and Thanksgivings they are to offer up, and come the more ready and prepared to joyn in them.* To this he ſaith, (*i*) Such a *particular foreknowledg* is not needful, and (*k*) *it rather hinders devotion and affection*, as he hath proved. But this pretended proof I have anſwered, and evidenced the contrary, in the third Chapter. And ſure the *Miniſters premeditation*, what he ſhould ask, in the way and method our Author propoſeth, which he alloweth, (and ſo muſt every one, who thinks *care and conſideration* to be uſeful, in the moſt weighty things, or who would not be *raſh to utter any thing before God*, which he would not do before a Prince) muſt be an *hindrance* to his devotion, if the Peoples knowledg beforehand what they ſhall pray for, muſt *hinder* theirs.

1 P. 158.

k P. 159.

3. *As conducing to the better preparation of mens hearts and affections.*

1 P. 158, 159.

22. He further ſaith (*l*) there needs no more *than a general compoſure of ſpirit to ſeek God*, to *ask whatſoever they or others*

others ſtand in need of, and to confeſs all Sin. Now I acknowledg this to be very good and pious. But poſſibly, what they come thus *prepared* to do, as to *confeſſion of Sin* may be omitted, and alſo the *asking* of many other things, which are reliefs for our conſtant wants, and other things may be *prayed for*, which they cannot ſo readily joyn in. And this *general compoſure* or preparation, where theſe parts of ſervice are *omitted*, can be of no more uſe, than ſuch a general preparation is, in the worſhip of the Romiſh Church, where the vulgar, know not particularly what is expreſſed by the Prieſt. But in a well-compoſed Form, according to the uſe of the Reformed Churches, theſe things are much better *provided for*. Ch. IX.

m P. 158.

23. He ſaith alſo, (*m*) *If the Miniſter tranſgreſs his Rule, and ask what is not according to the Will of God, the People may withhold their Amen.* But ſuch a worſhip in others, our Author would be apt to call, offering the *Blind and the Lame*; and when they have a *Male* in their flock, to offer to God a *corrupt thing*; when the *Speaker* in his part doth amiſs, and the *People* at beſt, muſt forbear their act of publick worſhip, in the time of it, and when they come to perform it. But beſides this, *Concerning the People correcting the erring Miniſters.*

Ch. IX. the people are not able thus to *over-rule* their Teachers, and it is a great diſtraction and diſcompoſure to them, where they muſt be conſtantly put upon theſe *doubtful diſquiſitions*: and it is too plain, that many thouſands are miſled, by the errors of them whom they receive as their guides, into *Antinomianiſm*, *Popery*, *Quakeriſm*, and the worſt of Sects.

24. But that he may catch at every thing, he ſaith again here, (*n*) that *Forms may be read falſly*. But beſide what I above anſwered, this is very unlike, in what is ſo well known, and *conſtantly uſed*: but if there ſhould be ſome words pronounced amiſs, the *People* may more eaſily help themſelves here, they having oft *heard* and joyned in this Form, which is no new thing to them, and many of them having the advantage of their Books alſo.

(*n*) ibid.

4. *As beſt fitted for the difficulteſt offices of Sacramental Adminiſtrations.*

25. My fourth Reaſon is, *That ſuch difficult parts of Church-offices, as Baptiſm and the Lords Supper, the matter of which requires great conſideration, may in compoſing a Form be ſo framed, that men of greateſt underſtandings may with readieſt aſſent entertain them, and that they may be ſufficiently vindicated, againſt the boldeſt oppoſers.* Now this Argument is of the greater weight, becauſe of the great con-

concernment of *Sacramental Adminiſtrations.* If an error be committed in any thing *eſſential* to Baptiſm, the *Baptiſm* it ſelf, and the perſons *membership* in the Church, muſt thereupon be queſtioned. If the like happen in the *Lords Supper* (which without Forms, may ſometimes be occaſioned by defect of memory, and ſome preſent confuſion) there may not only be a loſs in the high benefits and *bleſſings* of that ordinance, but (as in Baptiſm alſo) a *profanation* of the ordinance it ſelf. Ch. IX.

26. Here he ſaith, (*o*) In the *Lords Supper*, the *Conſecration is by reading the words of Inſtitution and Prayer; the diſtribution hath nothing of difficulty*, and the application is by *Exhortation and Prayer*, and *ſurely he that can pray and preach can do that.* And for Baptiſm: the Baptizing in the *name of the Father, the Son, and the Holy Ghoſt*, with a *foregoing Prayer, and Prayer or Thanksgiving* concluding, is, he judgeth, *ſufficient* without a Form. Now it is well, that the *words of Chriſts Inſtitution* in the Lords Supper, and the Form of Baptiſm, are thought needful to be retained and obſerved. But I know not why other perſons may not think, themſelves to have a *liberty of varying* here, with as much

(*o*) Reaſ. Acc p. 159, 160, 161.

Ch. IX much reaſon, as our Author rejects the uſe of the *Lords Prayer*. And therefore it is not certain, if Forms were laid aſide, how far, and how long, he could give any *ſecurity* in this particular; when ſome may, as (*p*) *Irenæus* tells us, ſome who forſook the Catholick Church did, vainly by *obſcure Paraphraſes*, alter the Form of Baptiſm *in the name of the Father*, &c. and the matter alſo, or the uſe of Water.

(*p*) Irenæus adv. Hæreſ l. 1. c. 18.

27. And touching Prayer in this caſe, (and Exhortation alſo) there is no ſmall difficulty. For there are various *miſtakes* concerning the Sacraments, which ſome would have only *ſignificative ſigns*, others will have them to be an *abſolute ſealing* in Chriſts name, remiſſion and other bleſſings, to every perſon who communicateth in them, and that therefore *certain evidence* of actual grace in the Communicants, is neceſſary to the Adminiſtration thereof. And other miſtakes there are, concerning the effects and gracious benefits of the Sacraments, concerning their efficacy and operation, and the manner of *Chriſts preſence* therewith. Now they who keep a *well ordered Form*, are in the moſt ſure and ſafe way. But they who affect to vary conſtantly, may from the difficulty of the Sub-

Subject, more eaſily go *aſtray* here, than in other caſes. And here particular Perſons will be apt to expreſs themſelves, according to their own *different opinions*, whereby they may err and miſcarry, and great inconvenience and hurt may enſue. Ch. IX.

28. My fifth Reaſon for the expediency of Forms of Prayer, is, *That this may be an evidence to other Churches, and future times, after what way and manner we worſhip God, and that ſuch a Church is in its meaſure a pure and incorrupt Church.* To this he ſaith (*q*) 1. *Where hath God required the leaving any ſuch Teſtimony?* Now we need not a *ſpecial command*, for every particular thing, which is of good uſe; and his queſtion might equally be put concerning *Forms of publick Confeſſion*, which all Proteſtant Churches have owned, amongſt other ends, for a *Teſtimony* of their owning the true principles of Religion. And the precepts of *Chriſtian profeſſion*, and the caſe of *Unity* with all true parts of the Chriſtian Church, doth at leaſt *greatly recommend* ſuch a Teſtimony as this. And ſince in all caſes of Religion we are to give an *anſwer* to them who accuſe us, where that is needful; to this end, Forms may be of conſiderable uſe. Beſides the

(*q*) p. 152.

5. *As leaving a teſtimony to others of our right worſhip.*

Ch. IX. charge of the *Romaniſts*, ſome earneſt *Lutherans* accuſed the Churches of the Palatinate, for not having the *Sacraments truly Adminiſtred*, for the refelling of which, (*r*) *Urſin* appeals to their publick Forms.

[r] Urſin Præfat. in Apol. Catech.

29. He ſaith 2. (*s*) That *Forms of Sermons are alſo needful* to this end; but though we have many volumes of our Printed Sermons, they are no direct part of our common Worſhip.

[s] ibid.

30. He ſaith, 3. While we *declare our ſelves Chriſtians*, and that we *worſhip God according to his word*, (*t*) *we leave a ſufficient Teſtimony, that we are a true Church of God.* If this be true, our Author hath now found a *precept* for giving ſuch a Teſtimony, if he allow any precept for declaring our ſelves Chriſtians: But indeed if perſons ſo *declaring themſelves Chriſtians*, &c. do enough in this caſe, then all manner of Sects and *Heretick*s, who own the Chriſtian name, give ſufficient Teſtimony of their being a *true Church*, and of their right worſhiping God. But we are further to profeſs the true *Catholick Doctrine*, and to worſhip God according to the true *rules of Chriſtianity.*

[t] ibid.

31. He ſaith, 4. (*u*) *a confeſſion of Faith, is a ſufficient Teſtimony.* It is ſo,

[u] ibid.

as

as to our *Doctrine*, not as to our *Wor-* Ch. IX.
ſhip: ſince ſeveral chief parts of wor-
ſhip (as the *Sacraments*) may ſtill be
neglected: and there may be many other
defects in worſhip, performed without
the uſe of Forms, by forgetfulneſs, or
being at a loſs. And withall, no ſuch
Confeſſions of Faith, were kept to in
England, by all thoſe who undertook to
guide others in the worſhip of God, in
our late times when the *Liturgy* was
taken away: nor do all our *ſeveral di-*
viders, who reject our Church and Li-
turgy, *agree* in any ſuch *Confeſſion* at this
time.

CHAP.

CHAP. X.

A perſuaſive Concluſion.

HIs tenth and laſt Chapter, which contains little more than one Page, is his Concluſion; wherein in ſome things, he more particularly repeats his own ſenſe, but addeth nothing of any further Argument, which requires my anſwer. Among theſe things he ſaith, (a) *We do not think it unlawful, to joyn with another praying by the uſe of Forms, provided the matter be good and pious. We have in ſuch praying nothing to do but to ſay Amen, whether he who ordinarily doth ſo, doth his miniſterial duty, we confeſs that we queſtion. But that we may do our duty, though he fails in his, we do not queſtion.* From theſe words it is apparent, that after all his diſcourſe, he here freely grants, that all the Congregation, except the Miniſter who officiateth, may *without queſtion* do their duty in the uſe of *Forms of Prayer.* And then they cannot be juſtified and excuſed from Sin, who make *ſeparation* out of diſlike of them.

(a) Reaſ. Acc. p. 164.

It is granted that the Congregation may diſcharge their duty by joyning in publick Forms.

2. But as the concluſion of my Diſcourſe,

course, I shall hence take occasion to apply my self a little to all those, who *dissent* and *divide* from our Church, both *Teachers* and *People*, (and among them to the Author of that Discourse which I have examined, if he shall please to take notice of it) by serious and earnest *persuasion*. And that I would intreat of them is, that they would calmly consider, what *good account* they can give to God, and what security they have from the *dangers of Sin*, in making that sad *separation*, wherein they engage, and too much please themselves. That these *Divisions* do hinder Religion and *Piety*, and disorder the Spirits and Minds of men, is so manifest, that some among your selves have much complained thereof; That these are the great encouragements to *Popery*, and that here is the greatest danger of undermining our *Protestant Reformation*, both many Romish Authors, and some of your own Writers do acknowledg: And many other sad effects there are of these Dissentions.

Ch. X.

Our dissenting Brethren intreated to consider how they will answer for such sad divisions.

3. Friends, can you think *rending the Church*, to be a slight thing? Hath God given you any special leave or authority, to overlook all your Obligations to a *Constituted Church*? Or may any Chri-

Ch. X.

When they cannot and moſtly do not charge our Communion with ſin.

Chriſtians at their pleaſure, divide themſelves from any Church, and frame new Models to themſelves? Or will your diſlike of ſome things, upon *highly probable Arguments* (as our Author calls them) and yet without any certainty of truth, ſecure you? Very few men of any note among your ſelves, dare charge *any ſin* upon our Communion, and they who do it, are not able to give any *tolerable proof* of their Accuſation; and without *evidence of ſin* in communicating, ſeparation can never be juſtified. I hope, what this Writer I have dealt with, hath inſiſted on, for the unlawfulneſs of miniſtring by a Form, will ſufficiently appear to be weak enough. And yet his undertaking goes not ſo high, as to urge theſe things againſt the *lawfulneſs of Communion*, or joyning in that Religious Worſhip, which is ſo performed.

4. If ſome things be ſaid in behalf of your Separation, or as proofs that your withdrawing is *no Separation*, and your dividing *no Schiſm*; which till they be throughly examined and underſtood, may ſeem *plauſible* to you, even this is not enough, to juſtifie your practices, without *certain evidence* that Communion is *ſinful*. Thoſe who are men of any parts and learning among your ſelves, know how eaſie it is, to make

Plauſible Arguments are no ſecurity to them who neglect their duty.

ſome

ſome fair pretence and plea for almoſt *any Error*; yea, and to bring ſome ſubtle Arguments, againſt *any truth* in the World: But no Chriſtian may hence conclude, that hereupon he may ſafely neglect his duty, of *imbracing* that Truth, or *rejecting* that Error. And I preſume that thoſe who are of the meaneſt rank among you may know, that there are few cauſes ſo bad, but that a *Lawyer*, who hath uſed himſelf to pleading, though he be not a perſon of profound skill in the Law, may ſay ſomething plauble in the behalf thereof. But this will not juſtifie him who doth an injury to his Neighbour in his *civil Rights*: Much leſs will the like ſecure you, if you act againſt that which is really your *duty* to God, his Church, and other Chriſtians, in matters of *Religion*. Ch. X.

5. In reading the holy Scriptures, nothing can be more plain, than that the *Peace and Unity* of the Church, is frequently and earneſtly commanded and enjoyned, and *Diviſions* vehemently condemned and cenſured, in the Chriſtian Religion. We profeſs our ſelves the Diſciples of that Jeſus, who before his Death, expreſſed his *affectionate deſire* and prayer for *Unity* in his Church: And he declared this to be a great means,

The Precepts for Peace and unity are plain and weighty parts of of our Chriſtian duty.

Ch. X. means, whereby his Religion might be *propagated*, and take the greater place in the World, *John* 17. 11, 21, 23. In Chriſtianity, while many are eager, in proſecuting their *Conteſts* too highly in other things, the Apoſtle aſſures us, that *Peace* is one of the great parts in which *the Kingdom of God* conſiſts, *Rom.* 14. 17, 19 And he perſuades to Unity in the Church, with very great and affectionate earneſtneſs, *Phil.* 2. 1, 2. and urgeth the ſame in almoſt every Epiſtle: Declaring alſo, that they who *make Diviſions* contrary to this Chriſtian Doctrine, *ſerve not our Lord Jeſus Chriſt*, Rom. 16. 17, 18. But can any perſons be the *better Chriſtians*, by deſpiſing the weighty, and frequently inculcated Precepts of Chriſtianity? Or can they be the faithful Diſciples of Chriſt, who are earneſt in *diſobeying* him, even in ſuch Precepts, which (beſides his Authority) are intended for the *Honour*, and the *progreſs* of his Religion?

The ancient Church zealous practiſers hereof.

6. How unlike are theſe practices, to the *ancient Catholick temper* of Chriſtianity, which long continued in the Church, ſutable to Rules of our holy Religion; by the ancient Canons of the *Univerſal Church*, they who would

with-

withdraw from the eſtabliſhed *Church*, (*b*) and as *diſeſteeming that*, would privately, and *without the conſent of the Biſhop*, ſet up another Church, were under an *Anathema*. And that the Ancient Fathers and Chriſtians, accounted the Precepts of the Goſpel for *Peace and Unity*, to forbid and condemn Diviſions and *Separations* from the Church, and that they themſelves were zealous in rejecting ſuch practices, may ſufficiently appear from what I have ſhewed in (*c*) another Diſcourſe. But are the rules and practice of Chriſtianity now *changed*, and become quite different from what they were in the Primitive Times? Or can any man pretend to a ſufficient Warrant and Authority, for *altering* the nature of theſe Duties, or cancelling their Obligation?

Ch. X.

b Cod. Can. Eccl. Univ. can. 65.

c Ilbert. Eccleſ. p. 17, 18, 19, 20, 23, 24.

7. I know that ſome plead on your behalf, that you are not chargeable with any *blameable ſeparation*. You meet indeed by your ſelves, to perform publick worſhip, in a different way from us, as *one Church* may do diſtinctly from another: but you do not *cenſure* the Church of *England*, to be *no true Church*, but profeſs to own her to be *a true Church*, and her Communion to be *lawful*, and there-

Ch. X. *Thoſe Diſſers not excuſed from ſchiſm who profeſſedly acknowledg us to have a true Church, and a true worſhip.*

therefore you are chargeable with no *Schiſm*, or unwarrantable diviſion. Now though this *profeſſion* is not always made, with ſufficient clearneſs and freedom; the acknowledgment thereof, is ſo far from being a plea on your behalf, that it is rather an *unanſwerable charge* againſt you. For you *reject* in your practice, the Rules and Conſtitutions eſtabliſhed by Authority, concerning the *order* of the Church and its *worſhip*; you generally expreſs your *diſlike* of our way of worſhip, or at leaſt your diſeſteem and *undervaluing* thereof, many of you uſe your utmoſt endeavours, to *draw* off perſons from our Communion, and to bring them to your Congregations; and ſome of your *chief Teachers* have written their Letters to that purpoſe, to ſuch perſons in whom they think they have any great intereſt, ſome of which I have ſeen, ſome years ſince; your party frequently uſeth *ſharp cenſures*, againſt ſuch pious perſons, who will not forſake our Church, to joyn with you. Your people ordinarily uſe *reproachful expreſſions* of our ſervice, yea concerning our Church and Miniſtry (and ſo do your *Teachers* too frequently) and if any perſons forſake you, and return to our Church, they then fall under the load of your

your *diſpleaſure.* And becauſe this behaviour is uſed towards that Church, which you acknowledg to be a *true Church*, and her Communion *not ſinful*, this is ſo far from juſtifying your practices, that it renders them unaccountable and *unexcuſable.* Ch. X.

8. Can it be ſuppoſed, that the *Unity and Peace* our Saviour recommended, for the gaining upon the world, was only this: that his Diſciples and followers ſhould all profeſs his Name and Doctrine, but might make themſelves of as many *ſeveral parties* as they pleaſed, all of them openly before the world, *proteſting their diſlike* of the ſeveral models, the other parties embraced, and alſo of that worſhip, which was moſt publickly uſed and eſtabliſhed by the chief *Guides and Governours* of the Church? Now if all this might be done, and care muſt only be taken, that the dividing parties, do not charge the main body of the Church, to be *no true Church*, or to have *no true worſhip*; could this be the way to promote the *honour of Religion*, or would it not rather make it appear *contemptible?* And in our own preſent caſe, do the enemies of the Proteſtant Reformation, when they obſerve your *dividing behaviour*, honour our Reformati- *The contrary proved, from one end of Chriſtian unity.*

Ch. X. on, becauſe of our *Unity?* or do not you know, that upon this account they upbraid our *diſcord and diviſions*, and make ill uſe of them. And beſides this in the (*d*) ancient Church, the very forbearance of open *Communicating*, when this might only be feared to have ſuch effects, as to cauſe offences, and raiſe *ſuſpicions* in the people, was eſteemed ſo blameable, though it might continue but a ſhort time, that unleſs a ſufficient account was given thereof, it was ſeverely *puniſhed*.

(*d*) Const. Apoſt. c. 8.

2. From S. Peters withdrawing at Antioch.

9. We know that St. Peters *withdrawing from the Gentiles at* Antioch, was deeply cenſured by St. *Paul*, *Gal.* 2. 11, 12, 13, 14. becauſe of the *diſturbance* and trouble it might create, to the minds and conſciences of the *Gentiles*. But none can think, that St. *Peter*, who immediately before communicated with them, did now charge them to be *no true Church*, or that their worſhip and communion was ſinful: Wherefore it is hence manifeſt, that there may be a ſcandalous and *ſinful ſeparation* from a Church, where there are no ſuch uncharitable cenſures.

10. And I appeal unto *any party* of our Diſſenters themſelves, whether if any members of their own number, ſhould

ſhould new model themſelves into different Forms under ſeveral *leſſer diviſions*, and ſetting up themſelves to be new parties, ſhall *deſert* and declare their diſlike of that *Society* or Communion, with which they before joyned: ſtill calling them a *true Church*, and not charging their worſhip with ſin; I ſay, whether the Teachers, and remaining members of this *firſt party*, will juſtifie theſe dividers, who thus ſeparate from, and forſake them. If they will approve theſe things, they muſt profeſs themſelves *Patrons of Confuſion*, and that any part of a Chriſtian Society may ſeparate it ſelf, when there is no apparent danger of ſin in the Communion, and conſequently where no rules of *conſcience*, will oblige them to forſake that Communion. But if they will blame this practice, let them reflect upon themſelves. And yet theſe *new parties* of dividers are the leſs to be condemned by them, becauſe they followed their example.

Ch. X.

3. *By appeal to the diſſenting parties themſelves, concerning the ill conſequences of this their Plea.*

11. And now let me prevail with you to conſider, what danger they run upon, who cauſleſly *rend* the Church of Chriſt; whence it will appear neceſſary, that they who *forſake* a well-eſtabliſhed

The danger of dividing to be conſidered.

Ch. X. Church, muſt proceed upon neceſſary grounds. Now *diſobedience* to any Divine precept, and therefore to this for *Peace and Unity*; if it be from careleſneſs and groſs neglect, in not *minding* the will of God; or from a temper reſolved rather to pleaſe it ſelf, than to be *obedient*; or from the rule and dominion of *pride or paſſion*; is ſo oppoſite to the ſpirit of Chriſtianity, that he who is guilty hereof, cannot find acceptance with God, *v. n.* 16.

Joyning in diviſions are dangerous to well diſpoſed men.

12. But beſides this, I have one thing more to add, which I think is very conſiderable, and which poſſibly you have not obſerved. It ſeems plain enough in the Apoſtolical Doctrine, that even ſuch perſons who unwarily joyn in *dividing* and rending the Church, though they hold faſt the fundamental doctrines of Religion, and a care of many other duties of a holy life, yet for this *miſcarriage*, and their *perſiſting* therein, they *diminiſh* their future happineſs, and the *degrees of glory*, which they might otherwiſe attain unto, in the other world. For the proof whereof, I ſhall give ſome account, of the third Chapter of the firſt Epiſtle to the *Corinthians*.

13. When the Apoſtle reflected upon the

the *Strife*, and *diviſions* of the Church of *Corinth*, he thence pronounceth them to be carnal, and Babes in Chriſt, 1 *Cor.* 3. 1, 3, 4. or that they were of the *loweſt ſort*, and meaneſt rank and degree of Chriſtians, if they were Chriſtians at all; however they might *value and eſteem* themſelves. And whereas they were *one of* Paul, *and another of* Apollos, he ſhews them, that *Paul* and *Apollos*, and all other Miniſters of Chriſt were *labourers* under God, and neither could, nor did, lay any other *foundation than Jeſus Chriſt*, v. 5. 11. which is an Argument againſt *dividing*, Ch. 1. 11, 12. Ch. IX.

1 Cor. Ch. 3. Conſidered. *Dividers are not of the higheſt rank of Chriſtians.*

14. And the Apoſtle, ſtill continuing his Diſcourſe, with a particular reſpect to this Subject concerning *Diviſions*; tells them, concerning what *is built upon this Foundation*, that *every mans work ſhall be made manifeſt: for the day ſhall declare it*, v. 14. and that the Apoſtle ſpeaks this *of the day of judgment*, or the day of the Lord (as being oppoſed to mans day, *Ch.* 4. 3.) is manifeſt, from Ch. 3. 8. and eſpecially from Ch. 4. 4, 5. He acquaints them, that he who ſhall *build upon this foundation*, *Gold and Silver, and precious Stones*, and *whoſe work* *Sincerity in Chriſtian Doctrine, Pitty and unity is greatly rewarded.*

Ch. X. *ſhall abide*; that is, who ſhall keep cloſe to the integrity of the Chriſtian Faith and Doctrine, and to the purity of the Chriſtian Life, and therein to Chriſtian Unity, which is one great duty thereof, and a means of growth therein: (v. 1. 3, 4.) *he ſhall receive a reward* v. 12. 14. or obtain great and perfect happineſs.

15. And he lets them know, that they who build *Hay and Stubble*, upon this *foundation*, and *whoſe work ſhall be burnt, they ſhall ſuffer loſs*, ver. 15. Which ſhews, that they who ſhall joyn *hurtful Opinions* and Errors, though not in things Fundamental, with the Chriſtian Religion; and *irregular Practices*, tho they be not wholly oppoſite to a Chriſtian Life: And particularly (which is the ſpecial occaſion of this diſcourſe of the Apoſtle) they who upon *this Foundation* build *Strife*, *Factions*, or *Diviſions*, *ſhall ſuffer loſs*. Or theſe, though they act from miſtaken *Zeal*, or from ſome other Principle, which is not inconſiſtent with all integrity of heart; they ſhall with reſpect to another World, have *abatements of reward*: Though they ſhall be *ſaved as by Fire*, or with appearance of difficulty and danger. And beſides the *evidence* that this Truth hath,

Well diſpoſed perſons, by cloſing with Diviſions, leſſen their future reward.

hath, from the ſcope, ſeries, and connexion of this Apoſtolical Diſcourſe; it is manifeſt of it ſelf, that ſuch Diviſions, as theſe at *Corinth* were, which are ſo much decried and *condemned*, in the Doctrine of Chriſtianity, muſt be reckoned amongſt thoſe works, which ſhall *not abide*, but *be burnt*, to the *loſs* of them who are engaged in them. And they who are *Babes and carnal*, (ver. 1, 3.) may well be thought inferiour in reward, to them who are *Spiritual* and grown men, when *every man ſhall receive his own reward according to his own labour*, ver. 8. Ch. X.

16. And this Apoſtle ſtill eying their Diviſions in the Church, goes on to declare their danger, Ver. 16. *Know ye not that ye are the Temple of God?* And Ver. 17. *If any man defile the Temple of God, him will God deſtroy.* That is, that they who deprave the genuine Purity of the Church of God, in Doctrine or Practice, or who defile themſelves by any Vice; and particulaly who ſo engage in *Diviſions*, as thereby to turn aſide from the Chriſtian Life, their end will be miſery. And to this purpoſe, διχοστασίαι, *Diviſions*, or *Seditions*, are reckoned among thoſe *fruits* of

Dividing the Church, is a practice in many deſtructive of their ſalvation, v. 11.

Ch. X. *of the Fleſh*, which exclude from the *Kingdom of God*, Gal. 5. 20, 21. And yet further, with reſpect to the ſame thing, the Apoſtle, *Ver.* 18, 19, 20. ſhews, That what men may ſometimes account to be their *Wiſdom*, if it lead them amiſs (as particularly by bringing them into the paths of ſtrife and *diſcord*) is no *true wiſdom*, but folly. And the ſame thing is aſſerted by St. *James*, Jam. 3. 13, 14, 15, 16, 17.

17. And to make it manifeſt, that in this diſcourſe of the Apoſtle thus far, and alſo in his proceeding yet further, what he wrote was particularly directed to the caſe and miſcarriage of their *Diviſions*: From what he had hitherto ſaid, he deduceth this Inference, *Ver.* 21. *Therefore let no man glory in Men*, i. e. to make *Factions* and Diviſions, out of pretence of the *eſteem* they have, even of *Paul*, *Apollos*, *Cephas*, or any other. And he directs, *Chap.* 4. 1. *Let a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God.* And *Chap.* 4. *v.* 6. he tells them, *Theſe things I have in a Figure, transferred to my Self and to* Apollos, *for your ſakes, that you might learn in us, not to think of men, above that which is written, that*

The ſenſe above mentioned further cleared.

no

no one of you be puffed up for one againſt another. Ch. X.

18. And that no man may ſlight and *deſpiſe* this conſideration, and ſtill conclude, that as he can *pleaſe* himſelf in ſuch undertakings, ſo God ſurely cannot be ſo diſpleaſed, with theſe Diviſions, I ſhall take a little notice of the evil *temper*, that generally attends them. Beſides, the hurt that is done to the *Church of God*, to Religion, and to other men; the engaging in Separation, is alſo uſually accompanied with *many diſorders* of Mind and Practice. Here are *Prejudices* towards them, from whom they divide, with diſordered *heats and cenſoriouſneſs*; a neglect of due *reverence* to Superiours; and a proneneſs to embrace ſome *particular Opinions*, concerning ſome things in Religion, whereby they may diſtinguiſh their Party, and by oppoſing others herein, keep themſelves at a greater *diſtance* from them. And withal, the offending Perſons are here ordinarily ſo far pleaſed with, and ready to juſtifie, and *approve* their miſcarriages, that they are not willing to *examine* their own Errors and Miſtakes; are far from being pleaſed with him, who ſhall *reprove* their faults, and ſometimes

The evil attendants of Schiſm.

Ch. X. times with him alſo, who ſhall in the mildeſt and kindeſt manner *perſuade* them, to conſider of their Duty, and return unto it. And this temper of mind, beſides the various woful *fruits*, and manifeſt conſequents of Diviſions themſelves, may well provoke the Divine diſpleaſure.

Care of unity is greatly neceſſary.

19. Wherefore as every Perſon valueth and eſteemeth the *pleaſing God*, and minding the *duties* of the *Chriſtian Religion*, which are things of mighty concernment and abſolute neceſſity; they muſt not think, they may ſafely omit the *duty of Unity*, or any other great command of the Goſpel, and practiſe only ſuch Rules and Precepts, as themſelves pleaſe. When St. *Paul* did beſeech his Epheſians, Eph. 4. 1. *to walk worthy of the Vocation wherewith they were called*; he to this end, among other duties, inſiſts moſt particularly, and moſt largely, upon *keeping the Unity of the ſpirit in the bond of peace*; and inforceth this by very many Arguments, and Obligations to *Chriſtian Unity*, v. 3. 4, 5, 6. And I hope I need add no more, but the Apoſtles concluſive words, in his latter Epiſtle to the *Corinthians*, before he gives his *Apoſtolical Bleſſing*, to them,

them, who had been drawn into Diviſi- Ch. IX.
ons, 2 Cor. 13. 11. *Finally, Brethren farewell, be perfect,* (or (e) *be compact and knit together*) *be of good comfort* (or as others render it not amiſs, *receive exhortation*) *be of one mind, live in peace, and the God of love and peace ſhall be with you.*

(e) v. Dr. Hammonds Annot. in Loc.

FINIS.